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ARTICLE I.

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Nourse.

THE PERIPATETIC LOGIC, considered in its genuine light, is an intellectual INSTRUMENT, serving for the ARRANGEMENT and TRADITION of OUR IDEAS: for their ARRANGEMENT, by classing simple IDEAS, whencesoever derived; for their TRADITION, by combining IDEAS so classed into PROPOSITIONS, SYLLOGISMS, and ARGUMENTS, the constituent principles, to which *all didactic method* must be ultimately reduced.

The first part only, that of ARRANGEMENT, is the subject of this treatise, which, though founded strictly on antient doctrines, is delivered in a new and original form; exhibiting a view of the *Aristotelian* categories; not merely confined to their logical character, but tracing their origin from their genuine sources, the very curious remains of *antient physics*, and *metaphysics*; sources, which, like those principles of which they treat, have been too much neglected, since the establishment of our modern mechanical philosophy.

The scope of the work will appear by a short abstract:

1. The arrangement of *substance* and *Attribute*, considered as *universal* or *particular*, is first discussed, as being the most general and comprehensive.—These are properly *introductory* predicaments, and as such were treated by *Aristotle* and his commentators, who called them the τὰ πρὸ τῶν κατηγοριῶν. From the great variety of attributes wholly distinct from

VOL. XL. July, 1775.

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each

each other, by which every substance may be characterised, we are shewn that so general a division is insufficient; and thence are led to the expediency of dividing *Attribute* into some of its more obvious and leading characters, sufficient to comprehend for the most part all the ideas, with which we may be conversant.

These in the peripatetic doctrine were *nine*, which, with *substance* at their head, made what were called by *Aristotle*, the *ten Predicaments*. It is easy to perceive that the establishment of this number is *arbitrary*: we have however the sanction of ages for its conservation; doubtless, from its acknowledged utility, and from the difficulty of finding a division equally comprehensive, and comprised under so few heads.

2. Having established this division, we are led to an enquiry concerning *substance*, the first and principal of them; and here occasion is taken to treat of *form* and *privation*, a modification of that very antient doctrine of *contraries*, held in some of its characters by almost all the earlier philosophers. From the change of contraries into each other is legitimately and acutely deduced the necessity of a *third being*, the *subject* of such changes.

But as every privation is itself a new form, these principles are again reduced to two, *subject* and *form*, or, as the Peripatetics speak, *matter* and *form*; *matter* being here understood not merely as the *physical substratum* of *sensible qualities*, but in a larger sense as the common subject of all *forms*, whether *sensible* or *otherwise*. This leads to the explication of the antient doctrine of the *ἡ πρώτη* or *first matter*, and thence to the consideration of that *capacity*, which, together with *privation*, exists in *matter*; which in particular subjects is limited, but in the common or *universal subject*, the *materia prima*, must necessarily be universal. The fable of *Proteus*, allegorized by *Bacon* (apparently from *Heracidas* of *Pontus*, who is copied by *Eusebius*), is an elegant illustration of this subject.

From the theory of *matter* we are led to the contemplation of *form*: by which the antients understood not only *figure*, but that *distinctive* constitution, which characterises each particular subject, as, for example, the *mind* in man; *vitality* in animals, &c. Hence arises a very exalted speculation on the dignity of *mind* and its objects: *mind* the region of *forms*; in which, namely in the *Supreme Mind*, they must all have existed, before they appeared in nature, and by which alone they can be contemplated and recognised.

Νῦν ὁρᾷ καὶ νῦν ἀκρίβει, τ' ἄλλα κερὰ καὶ τυφλά.

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These speculations on the origin and nature of substance are followed by a summary view of its *logical* properties; which are deduced in great measure, and illustrated from the preceding theory.

3. Proceeding from *substance* to its *attributes*, we recognise *QUALITY* as the first and most immediate.—Its most obvious division is into *natural* and *acquired*; each of these however consists of two parts, *capacity* and *completion*. The transition from the former to the latter of these being not always *immediate*, we gain an idea of those progressive *qualities*, which the ancients called *Διαθέσεις*, *dispositions*, the *completion* of which was called *Ἔξις*, or *habit*. From this view of the nature of *capacity* natural and acquired, its progress and proficiency, and its final completion, when it is confirmed into habits, we are led to an enlarged use of this doctrine, as applicable both to *dispositions* and *habits* of the *MIND*, inducing *science*, and of the *affections*, inducing the practical habits of *ethic*, or *moral virtue*.—We are however to remember that the existence of *capacity*, *disposition*, and *habit* are to be found only in *subordinate* and *inferior* natures. The *Supreme Being*, who is ever perfect, must be considered as exempt from these imperfect powers, and gradual transitions, since *he* must always be in possession of *energy*, the most perfect and complete.—

As an adjunct to the speculation upon *quality* we are led to consider the doctrine of *essential forms*, a doctrine which has been exposed to many exceptions. It is here explained to mean those *qualities* of any substance, which make a part of its *common* denomination or character. The simple qualities may be separated: but if separated, the aggregate would change its name. The sphere would be no longer a sphere, if the clay, which helps to compose it, were to lose its convexity, and assume the angularity of a cube.

Of the farther use of the predicament of *quality*, in rhetoric and poetry, as the source of *simile* and *comparison*, much is said, ingeniously and not unphilosophically.

4. The next predicament is *QUANTITY*, divided as usual into *continuous* and *discrete*. The former of these is accurately defined from *Aristotle*, as *having its parts every where coinciding in a common boundary*; again, *that its parts have a definite position within a definite whole*; which position being altered, the *quantity* or *magnitude* suffers a change: not so in *discrete quantity* or *multitude*, which, however arranged, is still the same.

From the speculation on *quantity* we are led to consider its relations, *equality* and *inequality*, *excess* and *defect*, *great* and *small*, *many* and *few*. The *relative* nature of these is shewn from obvious instances; it is shewn moreover, how the two

species of quantities being circumscribed, the one by figure, the other by number, become the foundation of the sciences of geometry and arithmetic, and the whole chain of mathematical sciences, as derived from and connected to them.

Time and *space*, with some exceptions arising from the peculiarity of their characters, are also considered under this predicament; and further, from the consideration of quantity as an attribute of mere *corporeal* substances we are led to the metaphorical application of it, as the great character of equality and inequality, of great and small, in objects of *pure Intellection*. Thus Aristotle has well defined the three first predicaments, "*That by substance, things are the same or different; by quality, like or unlike; by quantity, equal or unequal.*" Hence we are led to a famous speculation of the *Platonists* concerning the nature of the universe as *one* and *many*, a doctrine amply discussed in *Plotinus* and in *Proclus's* Comment on the *Parmenides* of *Plato*.

5. In the explication of *RELATIVES*, they are shewn to exist, not in the *subjects* of relation, but in the *attribute*; and thus every possible subject, when connected to some other *subject* by such an *attribute*, becomes *incidentally* relative. There are subjects however, which partake so far of the *relative attribute* in their own structure, that they always express *relation*, because they imply a *reciprocate* or *correlative*. Thus in the natural and civil relations, *a father, a master, a king*, imply *a son, a servant, a kingdom*, as correlatives, without which the former could not exist; at least in their *relative* character, though they would retain the *absolute* character of *man*, if the other was to cease.

From the discussion of the logical doctrine of relations we are led to the consideration of their importance in *ethics*, and last of all to regard that highest of all relations, in which every *subordinate* being stands to the *Supreme*.

This, by the way, is a doctrine, which the illustrious author of the *Mathematical Principles of Natural Philosophy* has treated with great dignity, and precision, in the conclusion of his admirable work.

To this chapter of *relations* is subjoined a very curious note, that leads to a very subtle disquisition: whether, from the acknowledged relation between *mind* and *intelligible objects*, *sense* and *sensible objects*, the latter would have an independent, positive existence, if the former were removed: a subject that exercised the most acute wits in antient times, and has lately been revived by some ingenious moderns, *Berkeley* and others. It is here discussed very briefly upon the principles of the *Peripatetics*, particularly *Porphyry* and *Simplicius*.

6. In treating of ACTION and PASSION we are led to consider the modifications of these throughout the universe ; how every being, with which we are acquainted, partakes in some degree of both ; being occasionally either the source, or the subject of action : and from thence these *attributes* are traced to the simplest subject of each ; *mind*, the subject which alone possesses pure *activity* ; matter, which alone possesses pure *passivity*. And here we have a more ample discussion of the nature of *power* or *capacity*, which was before briefly mentioned in the consideration of *quality*. The apparent similarity of *power* to *non-entity* makes it important to shew that they are strongly distinguished, in that the latter has no attributes, while the former possesses a *distinct*, *specific*, and *limited* character. Thus *fire* has the *power* to warm but not to cool, *ice* to cool, but not to warm, &c.

From the speculation on *power* we pass to that on *energy* or *act*, the nature of which has been briefly handled in a former chapter. The chapter concludes with shewing that *energy* is of necessity *previous* to *power* ; which is very elegantly, and convincingly deduced by the argument *ex absurdo*, that is, by considering the absurdities which would follow, if we admitted the contrary.

7. The predicaments of WHEN and WHERE, however seemingly obvious, have some curious properties. It is, first, observable that they are by no means portions of *time* and *space*, but only *the relations of things* to them. It is secondly to be observed, that they have an *enlarged* or *confined* signification, which arises from their *relative* character, and is limited by the greater or less portions of time and space, to which they refer : and, thirdly, that the answer to the interrogation of *when* and *where*, must always have a relation to ourselves ; to that *when* and *where*, in which we exist, to render it definite.

It is observable that these attributes, which in the order of predicaments are *two*, are always treated together, from that striking similarity of character which runs through them, as attributes respectively of those peculiar beings *time* and *space*.

From their logical character, we have a transition to their poetical use, illustrated by many examples. This chapter concludes with a speculation upon the notions of *Chance* and *Providence*, shewing that there is no rational explication of the words *Chance* and *Fate*, unless they are made to depend on the *Supreme intelligent Principle*.

8. POSITION (the next predicament) is distinguished from *Place*, as it is the *manner* of *possessing* it.—The manner, in which a body possesses space, has respect to certain *relations* which exist,

some *within*, some *without* it. This is well illustrated by the elementary solids, the *sphere* and *cylinder*, and the five *Platonic bodies*. All these, except the cylinder, extending equally every way, though they have *place*, have properly no *posiſion*, ſince their poſition, not ariſing from their internal ſtructure, depends wholly on *local diſtinctions exiſting without*. The *cylinder*, being unequally extended, admits *poſiſion*; it may *ſtand*, *lie*, or *incline*: and if a *baſe* and *capital* are added, it becomes a *column*, and may ſtand *upright* or *inverted*: an animal from its *progreſſion*, has *ſuperadded* the characters of *right* and *left ſide*, *before* and *behind*: and thus the more of the ſpecific characters of *extenſion* a body poſſeſſes, the more varied are its modes of *Poſiſion*.

9. HABIT, the laſt of the *Ariſtotelian* predicaments, ſeems leſs important than any of the former; ſince it ſignifies, not that *completion of capacity* of which it was ſpoken above, but the *ſuperinduction of one ſubſtance upon another*, an *artificial* upon a *natural* one.

It is probable that the importance of diſtinctions, taken from *habit* or *cloathing* in civil life, wherever ſociety was much improved, and the frequent uſe of it in *metaphor* and *poetry*, led the antients to conſider it as a *predicament*. Its diſtinction and uſes in this reſpect are here illuſtrated; and with it concludes the doctrine of the *ten arrangements*.

To theſe are ſubjoined ſome conſiderations on thoſe terms, called by the ſchoolmen *poſt-predicaments*, which were neceſſarily to be taken in, to complete the theory. Theſe are the ideas of *oppoſites*, *prior* and *ſubſequent*, *co-exiſtent* and *motion*.

For the conſideration of the firſt of theſe we are referred to a well-known work of the author, *Hermes, a diſcourſe on the philoſophical principles of grammar*, where the ſubject of *oppoſites* is fully and accurately treated.

The doctrine of *prior* and *ſubſequent* is divided into the following modes, 1. the *temporal*; 2. the *eſſential*; 3. the *orderly*; 4. the *honorary*; 5. the *caſual*.

Theſe are ſeverally explained, yet it ſhould ſeem that the *fourth mode* has little claim to ſuch diſtinction; an obſervation, which did not eſcape the *Stagirite*, who calls it *σχέδον ἀλλοτριώτατον τῶν τρόπων*.

The *modes of co-exiſtence*, though fewer, are very ſimilar to the foregoing. They may be conſidered as, 1. the *temporal*; 2. the *eſſential*; 3. the *ſpecific*. The nature of the two former needs little explanation; by the laſt is meant that *co-exiſtence* which *different ſpecies* have in the *ſame genus*.

We paſs from theſe ſpeculations to conſider *MOTION*.

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We have here an ample disquisition on that division, which the antients adopted, of *Motion physical* and *not physical*, which they considered as the two great species of the genus of *motion*; a distinction, which though scarcely admitted by the mechanical philosophy, is yet founded in so striking an analogy with the nature of things, that it deserves some serious regard. In treating of the former of these species, we have a just and legitimate explication of that definition of *motion*, given by *Aristotle*, and so triumphantly ridiculed by *Locke* and his followers, who appear not to have comprehended it; ἡ τῆς συνάμει ὄντος ἐντελέχεια, ἢ τοῦτον, κίνησις ἐστίν; which definition, however disguised by the barbarous Latin of the schools, is in itself by no means unintelligible or absurd.

The antients by *motion not physical* meant that operation of final causes on the understanding and affections, by which they are made to act. Thus speaking analogously to the ideas of sensible and mechanical motion, they considered *perception*, which in brutes leads to *appetite*, and in men to *volition*, as the cause of *motion* to both. It was thus that considering not the effects, but the causes, which, though prior in their own nature, are yet subsequent in human contemplation, they called this species of motion, *motion metaphysical*.

From *motion*, the author passes on to consider its opposite, *REST*; and first, as opposed to *motion physical*; next to *motion metaphysical*, the *rest of the passions*, and *the repose of the understanding in science and truth*. From hence he takes occasion to speculate on that *rest* which belongs to the most perfect being, who, possessing within himself the *final cause* both of *volition* and *intellection*, has no *absent* good, and is therefore strictly and for ever *immoveable*, while he is *the cause of motion* to all things.

Having thus finished the abstract, it remains to be observed that this work is illustrated with much and various philological erudition; a method which *Milton* used in his *Treatise of Logic*, though founded on other principles; and which the author professes to have adduced chiefly for the sake of exciting an enquiry into the remains of antient writers.

For the subject of these speculations it must be added, that however unattractive to the illiterate, it has always been esteemed highly important by the truly learned. Even *Bacon* (no partial admirer of the antients) complains that these studies were in his time too frequently neglected for the popular arguments of poems and histories; he adds, *cæterum hæc disciplina, omnium scientiarum claves sunt.*

The trite and current objection, brought in these times against the utility of *logical methods*, is their insufficiency to the

investigation of natural *phænomena*. But to this the inventors never meant to apply them. *Aristotle* and *Theophrastus*, when they treated of *natural* history, drew their facts, like us, from observation: but they reasoned upon them, by the help of *logic*; and from these united, though destitute of those important aids of instruments which we possess, derived speculations, which the best modern physiologists have found highly valuable.

The truth is, even *natural phænomena* themselves, when classed, become subjects of the understanding: *to see*, is the province of the *eye*; *to hear*, of the *ear*; but *to conduct and to institute experiments*, is a work, not of the *senses*, however aided and assisted, but of the *mind*: by this method only we can arrive at science, even in natural subjects; and this will always be best performed by minds the most exercised in habits of *arrangement and invention*.

To conclude the account of this work: it seems to have one *other* great end in view besides its professed purpose; namely, to establish the *dignity of mind* and its *objects* in opposition to the doctrines of *chance*, *fatality*, and *materialism*: doctrines which have sprung up in many parts of *Europe* from the corruption and misinterpretation of the *mechanical* philosophy; but which are by no means to be charged on its IL-LUSTRIOUS EXPOSITOR.

II. *The Life of Petrarch. Collected from Memoires pour la Vie de Petrarch. 2 vols. 8vo. 12s. sewed. Buckland.*

THIS work is an abridged translation of French Memoirs of the Life and Writings of Petrarch, which were collected from a great variety of books and manuscripts, and from some public registers and archives. The several sources of information to which the author had access, enabled him to deliver a more particular account of the celebrated Italian poet than any of his former biographers; but this advantage was attended with the usual effect, that it led him into a prolixity which not only swelled the work to too great a size, but naturally damped the curiosity of the reader in pursuing the detail. In the abbreviated version now before us these inconveniencies are obviated, and the judicious authoress, Mrs. Susanna Dobson, of Liverpool, has so much divested the narrative of its original superfluity, as to render the perusal of it not only more easy and agreeable, but likewise more animated.

The extraordinary talents of Petrarch are not the only circumstance which has marked his name with distinction in the an-

annals of literature. To his taste and industry the world is in great measure indebted for the preservation of some of the most valuable writings of antiquity; which he collected with infinite pains and difficulty.

The family of Petrarch was originally of Florence, where his ancestors occupied honourable employments, and were distinguished by their probity. His father, Petrarco, by a faction in the state, was banished, together with Dante, and obliged to pay a considerable fine. On this event he retired to Arezzo in Tuscany, where his wife was delivered of the son who is the subject of the Memoirs.

The pretext for Petrarco's exile being personal, his spouse was permitted to return, and she fixed her residence on a little estate of her husband's, at Ancise in the valley of Arno, fourteen miles from Florence. On removing she took with her the child, who was then only seven months old. The following anecdote is related, of his narrow escape from being drowned, in passing the river Arno on this journey.

‘ His mother had intrusted him to the care of a lusty man, who fearing his little body might be injured, held him lapped up in a cloth hung at the end of a great stick; as we see Metabus in the *Æneid* carry his daughter Camilla. In passing the river his horse fell down, and the man's eagerness to save the child had like to have destroyed them both.’

Petrarch was brought up by his mother at Ancise till he was seven years old; his father Petrarco leading an unsettled life, and only privately visiting his wife as fortune gave him an opportunity. At length losing all hopes of being re-established at Florence, he went with his family, which was now increased by the birth of another son, whose name was Gerard, to Avignon, a city of France, but pertaining to the papal dominions, and where Clement the fifth had at that time fixed the Roman see. The prodigious resort of strangers to this city rendering accommodations very dear, Petrarco resolved to remove to one of the neighbouring towns, and for this purpose made choice of Carpentras, at the distance of four leagues from Avignon. Here Petrarch was first initiated in the rudiments of learning, and discovered his taste for the writings of the ancients, by having privately, while only a school-boy, read the works of Cicero, which he found among his father's books. For the writings of this celebrated Roman author we are told he conceived such a passion, that he would have stripped himself of all he had to purchase them.

Before the age of fourteen, Petrarch was placed by his father at Montpellier, to study the law, which was at that time the only science that led to fortune. Here he continued four years.

years, but could never be prevailed upon to fix his attention on such subjects; and, as he says himself, he could not deprave his mind by such a system of chicanery, as the forms of law then exhibited. Petrarco perceiving the slow progress of his son in the science to which he had devoted him, removed him to Bologna, a place yet more famous for the study of the profession; but this expedient was attended with no better success.

* What a grief to Petrarco, says the biographer, to find that instead of applying to the law, his son passed whole days in reading ancient authors, and above all the poets, with whom he was infatuated! He took a journey to Bologna, to remedy if possible this evil, which he apprehended would be so fatal to his son. Petrarch, who did not expect his father, ran to hide the manuscripts of Cicero, Virgil, and some other poets, of whose works he had formed a little library; depriving himself of every other enjoyment to become master of these treasures. Petrarco having discovered the place in which they were concealed, took them out before his face, and cast them all into the fire. Petrarch in any agony of despair, cried out, as if he himself had been precipitated into the flames, which he saw devouring what was most dear to his imagination. Petrarco, who was a good man, moved by the lamentations of a beloved child, snatched Cicero and Virgil out of the fire half burnt; and holding the poet in one hand, and the orator in the other, he presented them to Petrarch saying, "Take them, my son! here is Virgil, who shall console you for what you have lost; here is Cicero, who shall prepare you for the study of the laws." Petrarch was touched with so much goodness, and would if possible have gratified so kind a father; but nature was always stronger than his endeavours.

Among the professors at Bologna he met with two of the best poets of that age, Cino de Pistoie, and Cecco de Asoli; who discovering their pupil's genius for poetry, were solicitous to cultivate and encourage it. About this time he received an account of the death of his mother, and soon afterwards of that of his father; when quitting Bologna, with his brother Gerard, they went to Avignon to take possession of the small inheritance their parents had left them, which on their arrival they found embezzled by the villainy of those to whom Petrarco had committed the trust of his effects. At this period an incident occurs, which deserves to be mentioned as a misfortune to the literary world.

* This indifferent situation of affairs, did not prevent Petrarch from a good work. Convenole, his old school-master, had given up his school, and dragged out a languishing life at Avignon, overwhelmed with age and poverty. Petrarco had as-

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sisted him during his life, and Petrarch was now the sole resource of this poor old man. He never failed to succour him in his need; and when he had no money (which was often the case) he carried his benevolence so far, as to lend him his books to pawn. This exquisite charity, proved an irreparable loss to the republic of letters; for among these books were two rare manuscripts of Cicero, in which was his treatise upon glory. Petrarch asked him some time after, where he had placed them, designing to redeem them himself. The old man, ashamed of what he had done, answered only with tears. Petrarch offered him money to recover them. Ah! replied he, what an affront are you putting upon me! Petrarch, to humour his delicacy, went no further. Some time after, Convenole went from Avignon, to Prato his native village, where he died; and the manuscripts could never be recovered.

Petrarch and his brother, whose taste and inclinations seem to have been nearly the same, were both of them disposed to gaiety; but all the time that was spared from fashionable dissipation was devoted by the former to study. The scarcity of books rendered it difficult for him to satisfy his ardent desire of knowledge; yet such was his propensity to learning, that of all the ancient authors he could procure, he either took copies himself, or caused others to transcribe them in his presence. The account given by Petrarch of his own disposition with respect to knowledge, is as follows.

‘Moral philosophy and poetry were his chief delight; he loved also the study of antiquity, to which he was the more inclined from an aversion to the age in which he lived. He loved history, but he could not bear the discord which reigned among historians. In doubtful parts, he determined by the probability of the facts, and the reputation of the authors. He applied himself to philosophy, without espousing any sect; because he found no system which was satisfactory. I love truth, says he, and not sects. I am sometimes a Peripatetician, a Stoic, or an Academician, and often none of them; but—always a Christian. To philosophize, is to love wisdom; and the true wisdom, is Jesus Christ. Let us read the historians, the poets, and the philosophers; but let us have in our hearts the gospel of Jesus Christ; in which alone is perfect wisdom, and perfect happiness.’

About this period of Petrarch’s life commenced his unfortunate affection for Laura, a passion perhaps the most extraordinary of which history affords any account; which subsisted, to the destruction of his tranquillity, upwards of twenty years, in spite of the severity of the person who was its object, and all the efforts of that philosophy which he cultivated and loved.

loved. The description of this lady is thus collected by the biographer from the writings of Petrarch.

* On Sunday in the Holy Week, at six in the morning, the time of matins, Petrarch going to the church of the monastery of St. Claire, saw a young lady, whose charms instantly fixed his attention. She was dressed in green, and her gown was embroidered with violets. Her face, her air, her gait, were something more than mortal. Her person was delicate, her eyes tender and sparkling, and her eye-brows black as ebony. Golden locks waved over her shoulders whiter than snow; and the ringlets were interwoven by the fingers of Love. Her neck was well formed, and her complexion animated by the tints of nature, which art vainly attempts to imitate. When she opened her mouth, you perceived the beauty of pearls and the sweetness of roses. She was full of graces. Nothing was so soft as her looks, so modest as her carriage, so touching as the sound of her voice. An air of gaiety and tenderness breathed around her, but so pure and happily tempered, as to inspire every beholder with the sentiments of virtue: for she was chaste as the spangled dew-drop of the morn.—Such, says Petrarch, was the amiable Laura.'

This lady, we are told, was the daughter of Andibert de Noves, a chevalier, whose ancestors held the first rank at Noves, a town of Provence, two leagues from Avignon. She was married very young to Hugues de Sade, a gentleman descended of a reputable family at the place last mentioned; and from this union are sprung the present three branches of the House of Sade; of which family likewise is the author from whose memoirs the present work is extracted.

The passion of Petrarch for this lady must appear still more unaccountable, since it is now known, that at the time when it commenced, she was a married woman; a circumstance not discovered before the publication of these Memoirs. There remains no ground for any suspicion of the least criminal intercourse during this extraordinary amour: the virtue of Laura appears to have been ever inviolable; and the only fault with which she can be charged is, that she sometimes seemed to relent in the rigorous treatment of a lover, of whose unlawful affection she was conscious. But this was such an error as admits of great extenuation, when we consider the esteem which Petrarch had universally acquired for his genius and learning, and that his behaviour towards her was the most diffident, the most respectful, and the most deprecatory, that it is possible to conceive. It deserves to be remarked, that Laura died in the year 1348, at the age of thirty-four, in the same city, on the same day, and at the same hour, in which

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Petrarch first saw her twenty-one years before. The fair biographer whose work we are reviewing, has related the history of this passion with great delicacy, and made many moral observations on the subject, which discover a fund of judicious sentiment.

However destructive of his tranquility proved the violent and hopeless passion which Petrarch entertained for Laura, it probably contributed not a little to his cultivation of philosophy, as well as to his poetic fame, by inducing him frequently to a life of retirement, in which he wholly devoted himself to study and composition. The place of his retreat was the celebrated fountain of *Vaucluse*; a spot which will be regarded as sacred to the Muses, while the name of Petrarch is remembered.

'*Vaucluse*, says the biographer, is one of those places, in which nature delights to appear under a form the most singular and romantic. Towards the coast of the Mediterranean, and on a plain beautiful as the vale of *Tempe*, you discover a little valley, enclosed by a barrier of rocks in the form of a horse-shoe. The rocks are high, bold, and grotesque: and the valley is divided by a river, along the banks of which are extended meadows and pastures of a perpetual verdure. A path, which is on the left side of the river, leads in gentle windings to the head of this vast amphitheatre. There, at the foot of an enormous rock, and directly in front, you behold a prodigious cavern hollowed by the hand of nature: and in this cavern arises a spring, as celebrated almost as that of *Hellicon*.'

The following extract from one of his letters gives us a lively account of the manner in which he lived in this sequestered recess.

"Here I make war upon my senses, and treat them as my enemies. My eyes, which have drawn me into a thousand difficulties, see no longer either gold or precious stones, or ivory or purple; they behold nothing, save the firmament, the water, and the rocks. The only female who comes within their sight, is a swarthy old woman, dry and parched as the *Lybian* deserts. My ears are no longer courted by those harmonies of instruments or voices which have often transported my soul: they hear nothing but the lowing of cattle, the bleating of sheep, the warbling of birds, and the murmurs of the stream.

"I keep silence from morn to night. There is no one to converse with; for people constantly employed, either in spreading their nets, or taking care of their vines and orchards, have no knowledge of the intercourses of the world, or the conversations of society. I often content myself with the brown bread of my old fisherman, and even eat it with pleasure;
and

and when I am served with white, I almost always return it.

“ This old fisherman, who is hard as iron, earnestly remonstrates against my manner of life; says it is too hardy, and assures me I cannot long hold out. I am on the contrary convinced, that it is more easy to accustom one’s self to a plain diet, than to the luxuries of a feast. Figs, raisins, nuts, and almonds, these are my delicacies. I am fond of the fish with which this river abounds; it is an entertainment to see them caught, and I sometimes employ myself in spreading the nets. As to my dress, here is an entire change, you would take me for a labourer or a shepherd.

“ My mansion resembles that of Cato, or Fabricius: my whole household consists of a dog, and my old fisherman. His cottage is contiguous to mine; when I want him, I call; when I no longer stand in need of him, he returns to his cottage. I have made myself two gardens, which please me marvellously; I do not think they are to be equalled in all the world. And must I confess to you a more than female weakness, with which I am haunted? I am positively angry, that there is any thing so beautiful out of Italy. They are my Transalpine Parnassus.

“ One of these gardens is shady, formed for contemplation, and sacred to Apollo. It hangs over the source of the river, and is terminated by rocks, or places accessible only to birds. The other is nearer my cottage, of an aspect less severe, and devoted to Bacchus; and what is extremely singular, it is in the middle of a rapid river. The approach to it is over a ridge of rocks which communicates with the garden; and there is a natural grotto under the rock, which gives it the appearance of a rustic bridge. Into this grotto, the rays of the sun never penetrate. I am confident it much resembles the place, where Cicero sometimes went to declaim. It invites to study.

“ Hither I retreat during the noon-tide hours: my mornings are engaged upon the hills; and my evenings, either in the meadows or in the gardens sacred to Apollo. It is small, but most happily suited to rouse the most sluggish spirit, and elevate it to the skies. Here would I most willingly pass my days, was I not too near Avignon, and too far from Italy. For why should I conceal this weakness of my soul! I love Italy, and I hate Avignon. The pestilential influences of this horrid place, empoids the pure air of Vaucluse, and will compel me to quit my retirement.”

The first years of Petrarch’s residence at Vaucluse, we are told, were spent in severe application to the Roman History, which he resolved to write from the foundation of the city to the time of Titus.

He was particularly delighted with the character of Scipio Africanus, and was desirous of composing an epic poem on the
the

the exploits of that hero. With so much ardour did he prosecute this design, that in the space of a year the poem was far advanced. Of his great application to this favourite object, the subsequent anecdote is related.

‘The bishop of Cavaillon, fearing that his close application to this work, would destroy his health, which appeared to him already injured, came one day, and asked him for the key of his library. Petrarch, not aware of his intention, gave it him immediately. The bishop after having locked up his books and his papers; said to him, I command you to remain ten days without reading or writing. Petrarch obeyed; but it was with extreme reluctance. The first day that he passed after this interdiction appeared to him longer than a year. The second he had a violent head-ach from morning to night; and on the third, he felt some symptoms of a fever. The bishop touched with his condition, restored to him in the same moment his keys and his health.’

One of the most remarkable incidents in the life of Petrarch was his coronation at Rome, where the laurel crown was conferred upon him with great solemnity, in honour of his poetical talents; a ceremony that had not been performed in that capital for many ages, and which he appears to have desired with an extraordinary degree of solicitude. Writing to cardinal Colonna, previous to his setting out on this expedition, we find him much at a loss to excuse the motive to his journey.

“I am going to Rome, says he, where I shall need you above all others; you who are my delight and glory, must at least be with me in mind.

“You will say, perhaps, Why this ardour, this labour, this fatigue? What is the end of it all? Will it render you more wise or virtuous? No. This crown will only serve to expose you to public view, and in consequence to the darts of envy. Science and virtue, are the birds which require branches of trees on which to fix their nests? What use will you make of these laurels with which your brow is to be encircled? To all these I shall content myself with replying in the words of the wise Hebrew, Vanity of vanities, all is but vanity. Such are the follies of men. Take care of yourself, and be favourable to me.”

On his way to Rome he embarked at Marseilles, and proceeded by Naples, where he was received with the most flattering marks of distinction by king Robert, whom he celebrates as a prince of extraordinary virtue and learning. ‘He was, says Petrarch, the only true king of his time, for I call none kings but those who rule themselves.’

Having

16 *A Dissertation on the Geometrical Analysis of the Ancients.*

Having obtained the laurel crown, Petrarch returned to Vacluse, to resume his philosophical retirement.—But we shall now suspend the account of his Life, which Mrs. Dobson has related in a manner far superior to all his former biographers.

[*To be continued.*]

III. *A Dissertation on the Geometrical Analysis of the Ancients, With a Collection of Theorems and Problems, without Solutions, for the exercise of young Students. 8vo. 2s. Nourse.*

THIS Dissertation consists of a brief discourse on the subject, by way of panegyric, shewing its importance and usefulness; together with some short directions for the use of young geometers in the solution of problems and the demonstration of theorems, distinguishing the nature of analysis and synthesis, or of resolution and composition in geometry, and the manner of properly using them in theorems and problems. These directions are then illustrated by two cases, of a theorem and a problem, with useful remarks intermixed with their solutions; from which it very clearly appears how to apply the analysis in each of these cases.

‘The study of geometry, says our author, is the most proper for young men to pursue, in order to acquire a vigorous constitution of mind, and is as conducive thereto as exercise is towards procuring health and strength to the body. Logical precepts are useful, and indeed necessary for those that are engaged in public disputations, or controversial writings, in order to put to silence an obstinate adversary. But ‘in the search of truth, an imitation of the method of geometers will carry a man further than all the dialectical rules. Their analysis is the proper model we ought to form ourselves upon, and imitate in the regular disposition, and gradual progress of our enquiries.’

‘We are told by Dr. Pemberton, “that sir Isaac Newton used to censure himself for not following the ancients more closely than he did; and spoke with regret of his mistake, at the beginning of his mathematical studies, in applying himself to the works of Descartes, and other algebraical writers, before he had considered the elements of Euclid with that attention so excellent a writer deserves. That he highly approved the laudable attempt of Hugo de Omerique to restore the ancient analysis.” Now what the great sir Isaac Newton so highly approved, it is the intention of this publication more particularly to specify and recommend. Little has yet been done toward the attainment of this laudable purpose of restoring the ancient analysis. The writer just mentioned is very little known in England. The author of this small tract is willing to contribute his mite, and very desirous to revive a proper taste for pure

pure geometry. He has annexed a collection of theorems and likewise a few problems, to be solved by the geometrical analysis: he has been more sparing in the latter, because plenty of them are continually proposed in periodical publications. It is not pretended that they are new ones; but they are such as rarely occur to them for whose use they are principally intended. Not above four or five of them, I believe, have ever appeared in English before; and they are all taken from authors which seldom fall into the hands of young men. They will serve therefore as proper exercises for young students to try their strength upon.

But before they set themselves to this work, I would recommend a very careful and reiterated perusal of the elements, and after that as diligent an application to that valuable remains of antiquity, the book of Euclid's *Data*, both which they will find most complete in Dr. Robert Simson's edition. When they have made themselves perfect masters of these, they may then betake themselves to the solution of geometrical propositions by a geometrical analysis; either that of the ancients derived from the *Data*: or, if this should be thought too tedious and troublesome, they may abate somewhat of its rigour, and still make use of a similar method: but I would have them by no means content themselves with algebraical resolutions, even though they should be able to derive constructions from thence, and also to demonstrate synthetically the truth of the same. How they may proceed with success I shall endeavour briefly to explain.

Resolution then or analysis is the method of proceeding from the thing sought as taken for granted through its consequences to something that is really granted; and composition or synthesis is a reverse method, wherein we lay that down first which was the last step of the analysis, and tracing the steps of the analysis back, making that antecedent here which was consequent there, till we arrive at the thing sought, which was put as granted in the first step of the analysis.

When we are to apply this method of resolution to theorems, we must first lay what is therein affirmed down as true, and then consider the necessary consequences flowing therefrom, deducing one consequence from another, till we arrive at last at some one, which is evidently true or evidently false, as may appear by an axiom, or an elementary proposition, or by what is called exposition, i. e. the nature and structure of the figure. When the former is the case, the theorem is true and may be demonstrated by the method of composition, but when the latter is the case, it is false, for all truths are consistent with each other. An example will clear this more than many words.

THEOREM.

The square of a line bisecting the vertical angle of any triangle, together with the rectangle under the segments of the

arrive at the original quæsitum, or thing required to be done in the problem proposed, which was the first thing laid down and supposed in our analysis.

Take the following example, being the 155th proposition of Pappus's VIIth book.

PROBLEM.

It is required in a given segment of a circle from the extremes of the base A and C to draw two lines AB and BC meeting at a point B in the circumference, and such that they shall have a given ratio to each other, viz. that of F to G. [See the foregoing figure.]

ANALYSIS.

Suppose the thing done, and that the point B is found: then by way of preparation, or construction, or something to found our analysis upon, let us suppose that a tangent to the segment at the point B is drawn, which meets AC produced in the point H. Now by hypothesis $AB : CB :: F : G$, also $AB^2 : CB^2 :: AH : HC$, which is thus proved.

Since BH touches the circle and BA cuts it, the angle $HBA = BCA$ by III. 32. Also the angle H is common to both the triangles AHB and CHB, therefore they are similar, and by VI. 4. $CH : HB :: HB : HA$, hence $CH^2 : HB^2 :: CH : HA$ by VI. 20. cor. But also by VI. 4 $CH : CB :: HB : AB$, and by permutation $CH : HB :: CB : AB$, or $CH^2 : HB^2 :: CB^2 : AB^2$, therefore by equality $AB^2 : CB^2 :: AH : HC$.

But the ratio of $AB^2 : CB^2$ is given, (by Prop. LVII. in Dr Simson's edition of the Data *,) because the ratio of $AB : CB$ is given, therefore also that of $AH : HC$. Now since the ratio of $AH : HC$ is given, therefore also, by Data VI. that of $AH : AC$, and hence by Data II. HC is given in magnitude.

And here the analysis properly ends. For it having been shewn that HC is given, or that a point H may be found in AC produced such, that from it a tangent being drawn to the circumference, the point of contact will be the point sought; we may now begin our composition or synthetical demonstration: which we must do by finding the point H, or laying down the line CH, which we affirmed to be given in the last step of our analysis.

SYNTHESIS.

Construction. Make as $F^2 : G^2 :: AH : HC$ (which may be done, since AC is given, by making it as $G^2 - F^2 : F^2 :: AC : AH$, and then by composition it will be as $G^2 : F^2 :: CH : HA$) and then from the point H thus found draw a tan-

* Dr. Simson has altered the order of the propositions of this book, but by marginal figures referred to the original order in the Greek text.

gent to the circle, and from the point of contact B drawing BA and CB, the thing is done.

Demonstration. Since by construction $F^2 : G^2 :: AH : HC$, and also $AH : HC :: AB^2 : BC^2$ (which has been already demonstrated in the analysis and may be here proved in the same manner.) Therefore $F^2 : G^2 :: AB^2 : BC^2$, and consequently $F : G :: AB : BC$. Q. E. D.

Here we see an instance of the method of resolution and composition, as it was practised by the ancients, for the solution here given is that of Pappus Alexandrinus.

The above is followed by two more solutions of the same problem, illustrating the different methods of analysing, &c. in which the author shews how to abate somewhat of the geometrical rigour used in the first one, for the convenience of shortening the operations.

To the three solutions given by our author, we shall beg leave here to add another different one, as it seems to be simpler and easier than any of them.

A N A L Y S I S.

Draw AI, making the angle CAI = the given angle ABC, [see the same preceding fig.] and meeting CB produced in I. Then the triangles CAB, CAI, are equiangular, as having the angle C common, and the angles at A and B equal, by the construction; therefore (Eucl. VI. 4) $CB : BA :: CA : AI$; therefore AI is given. Hence the

S Y N T H E S I S.

Construction. Draw AI making with AC an angle equal to the given one, and take AI to AC in the given ratio; draw CBI; and lastly BA and AC; and the thing is done.

Demonstration. Like as was shewn in the analysis, the triangles are equiangular, and $CA : AI :: CB : BA$, in the given ratio by construction.

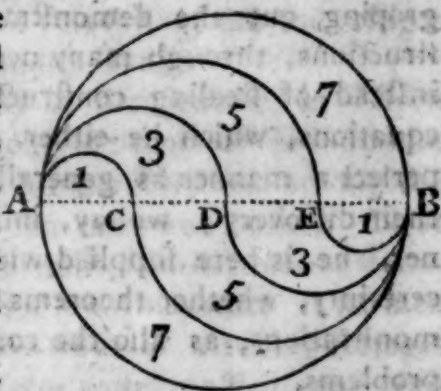
And thus, from other principles, may several different constructions be given.

To the before mentioned directions and examples our author subjoins a collection of near 80 theorems and problems, to be demonstrated and constructed, proposed as exercises for the learner; and although they are not of the most difficult kind, yet they are such as seem for the most part very proper for the purpose he intends them, and cannot fail of rendering the young geometrician very expert in the subject, after he has solved them according to the directions here given. The last of those propositions appears so novel and curious, that

that we cannot avoid laying it before our readers, viz. 'To divide a circle into any number of parts which shall be as well equal in area as in circumference—N. B. *This may seem a paradox, however it may be effected in a manner strictly geometrical.*'

We have no doubt but that our mathematical readers will agree with us in allowing the truth of the author's remark concerning the seeming paradox of this problem; because there is no geometrical method of dividing the circumference of a circle into any proposed number of parts taken at pleasure, and it does not readily appear that there can be any other method of solving the problem than by drawing the radii to the points of equal division in the circumference. However another method there is, and that strictly geometrical, which is as follows:

Divide the diameter AB of the given circle into as many equal parts as the circle is to be divided into, in the points C, D, E, &c. Then on the diameters AC, AD, AE, &c. as also on BE, BD, BC, &c. describe semicircles as in the annexed figure. And they will divide the whole circle as required.



For, the several diameters being in arithmetical progression, whereof the common difference is equal to the least of them, the circumferences will also be in such a progression, being as their diameters. But, in such a progression, the sum of the extremes is equal to the sum of each two terms equally distant from them; therefore the sum of the circumferences on AC and CB is equal to the sum of those on AD, BD, and to those on AE, EB, &c. and each equal to the semi-circumference of the given circle. Therefore all the parts are of equal perimeter.

Again, the same diameters being as the numbers 1, 2, 3, 4, &c. and circles being as the squares of their diameters, the semicircles will be as the numbers 1, 4, 9, 16, &c. and consequently the differences between all the adjacent circumferences are as the terms of the arithmetical progression 1, 3, 5, 7, &c. and here again the sums of the extremes, and of every two equidistant means, make up the several equal parts of the circle.

Upon the whole, we think this learned and accurate geometrician has greatly deserved of the public by this attempt (as well as by a former work on the ancient geometry, if we do not mistake the author) to extend and facilitate the knowledge of the methods used by the ancients in their geometrical

works. Methods which seem not to be generally known or practised by common mathematicians, who are often led aside from this true scientific path, by a too frequent application of the modern algebra to pure geometrical subjects. Indeed several writers of the first eminence, and chiefly too of our own nation, have happily produced several specimens of the restitution of some lost works of the ancients according to their own models. But those works seem not so well adapted to the use of the generality of readers, as the specimen of a plan, here given by our author, of laying down direct rules for instituting the analysis and synthesis of geometrical propositions, and enforcing those rules by proper examples adapted to them. For from hence the young geometrician, instead of groping out the demonstrations of theorems and of constructions, through many needless and laboured processes, and instead of stealing constructions to problems from algebraic equations, which he either cannot demonstrate, or in so imperfect a manner as generally evinces the improper mode of their discovery; we say, instead of plodding on in this manner, he is here supplied with the means of discovering, with certainty, whether theorems are true or false, with their demonstrations, as also the constructions and demonstrations of problems.

As our author has hinted a design of obliging the public with some future pieces of the same kind; in justice to his merits, we wish him such success in the present, as may encourage him to accomplish those laudable intentions.

IV. *Travels in Asia Minor: or an Account of a Tour made at the Expence of the Society of Dilettanti.* By Richard Chandler, D.D. Fellow of Magdalen College, and of the Society of Antiquaries. 4to. 15s. Boards. Doddsley. (Continued from vol. xxxix. p. 443.)

WHEN the travellers lay by the sea side, they had observed a fire blazing on an eminence before them, towards Lectos, which they were told was a signal for a boat designed to be laden clandestinely with corn, the exportation of which is prohibited under severe penalties. At midnight the aga of Chemali, who was concerned in this contraband traffic, rode along the shore, attended by two Turks, armed, and mounted on long tailed horses, to enquire who they were. After being entertained by the Janizary with a pipe and coffee, the aga mounted and galloped back, leaving the travellers an
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invitation to see an old building at his village, which was distant about two hours north-eastward*.

In the morning, after breakfasting on grapes, figs, white honey in the comb, and coffee, they set out in a body for Chemali; viewing by the way a hot spring, which rises in the slope of the hill of Troas, about four miles from the shore. The bed resembles rusty iron in colour, and the edges were incrustated with white salt. After running a few paces, it enters a basin, about nine feet square, within a mean hovel, roofed with boughs, which is the bath appropriated to women. Here Fahrenheit's thermometer rose to 113 degrees; and in two small veins to 130 and 142. The water is of the colour of whey, and has a brackish taste. It is reckoned very efficacious in the rheumatism, leprosy, and all cutaneous disorders. On the hill, a little above this spring, are the vestiges of the ancient sepulchres of Alexandria Troas.

Crossing again a river which lay in their course, in fifteen minutes the travellers entered among the roots of Mount Ida. The tops of this mountain are innumerable, and among the vast naked rocks are interspersed low oaks and bushes. Near Chemali they observed several wind-mills, Turkey-wheat standing, and on the slopes of the hills a few vineyards. The men were at work abroad, but the door-ways of the clay cottages were filled with women, whose faces were muffled, and with children, looking at the travellers.

When they arrived at Chemali, instead of an ancient building or temple they expected to see, they found only a mosque, which contained nothing to gratify their curiosity. The portico, under which they stopped, is supported by broken columns, and in the walls are marble fragments. The door is carved with Greek characters, extremely complicated. In the court was a plain chair of marble, almost entire; and under the post of a shed, a pedestal, with a moulding cut along one side, and an inscription in Latin, which shews it once belonged to a statue of Nero, nephew of the emperor Tiberius. Many scraps of Greek and Latin may be observed in the old burying grounds, which are very extensive; and the travellers saw more marble about this inconsiderable village, than at Troas. They supposed the building here described to have formerly been a church.

* *Colonzæ, the Hills*, says Dr. Chandler, was a town on the continent, opposite to Tenedos. Antigonus removed the in-

* This mode of computing the distance of places by time prevails universally in these countries, and is taken from the caravans, which move an uniform pace, about three or four miles in an hour.

habitants to Troas, but the place was not entirely abandoned. It seems to have recovered under the Romans, and has survived the new city; still, as may be collected from the site and marbles, lingering on in the Turkish village Chemali.'

From Chemali the travellers returned to the vineyard formerly mentioned, purposing to embark as soon as possible, on account of the danger from the banditti, with whom these parts are infested. Having got into the boat, they coasted by Alexandria Troas in the dusk; and after rowing about five miles, landed, and slept on the beach; where the solemn night was rendered more awful by the melancholy howlings of numerous jackalls, hunting, as they supposed, their prey.

They embarked again three hours before day, and rowed by a bold rocky shore until near seven, when they landed at Enekioi, or *New Town*, now a Greek village, so miserable as scarcely to furnish grapes, wine, eggs and oil to fry them, sufficient for their breakfast. It stands very high. Pliny, says Dr. Chandler, mentions a town in the Troad, called Nea, or *New Town*, which perhaps was on this spot. Here, he further observes, there was an image of Minerva, on which no rain ever fell; and it was said that sacrifices left at this place did not putrefy.

Proceeding in their boat from Enekioi, they landed about noon on the beach without the Hellespont, not far from the Sigean promontory, and ascended by a steep track to Giaurkioi, a Greek village, once Sigéum, high above the sea, and now resembling Enekioi in wretchedness as well as situation. Here they were accommodated with a small apartment in one of the cottages, but it required caution to avoid falling through the floor. The following is the author's account of this celebrated place.

'The city Sigéum stood antiently on a slope opposite to the part where we ascended. The high hill of Giaurkioi was the acropolis or citadel; and a mean church on the brow, toward Mount Ida, occupies the site of the Athenéum or temple of Minerva; of which the scattered marbles by it are remains. The famous Sigéan inscription lies on the right hand, as you enter it; and on the left is part of a pedestal, of fine white marble, with sculpture in basso-relievo; of which the subject is the presentation of young children, with the accustomed offerings, to Minerva. Within the same building was found a marble, once repositied in the precincts of the temple, and now preserved in the library of Trinity college in Cambridge. It contains a decree made by the Sigéans two hundred and seventy-eight years before the Christian æra; and enacts, among other articles, the erecting in the temple an equestrian statue of king Antiochus on a pedestal of white marble, with an inscription,

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in which his religious regard for the temple is mentioned, and he is styled the saviour of the people. It remained on the spot to the year 1718, when it was purchased of the papas or Greek priest by Edward Wortley Montague esq. then going ambassador to Constantinople. The place in the wall, from which it was removed, is still visible.

The city Sigéum was founded by the Mitylenéans of Lesbos. The Athenians seized it under Phryno. Pittacus sailed after him, and was defeated in a battle. It was then the poet Alcæus fled, throwing away his shield, which the Athenians suspended in the temple. Periander of Corinth was chosen umpire. The Mitylenéans afterwards recovered Sigéum, but it was taken from them by Pisistratus, who made his son Hegesistratus tyrant there. The Iliéans then got possession of it, and by them it was subverted, perhaps about the time of Antiochus, as the name of the Sigéan people has been purposely erased in the decree above-mentioned.

The temple at Sigéum was of remote antiquity, if not coeval with the city, which is said to have been built from the ruins of Troy. The Iliéans probably spared that edifice from a reverence for the deity, or no fragments would have now remained. The celebrated inscription is on part of a pilaster, eight feet seven inches long; one foot and something more than six inches wide, and above ten inches thick. It is broken at the bottom. In the top is a hole three inches and a half long, three wide, and above two deep. This served to unite it firmly with the upper portion, or the capital, by receiving a bar of metal, a customary mode of construction, which rendered the fabric as solid as the materials were durable. The stone was given to the temple, as appears from the inscription on it, by Phanodicus of Proconnesus, a city and island not far from Sigéum, famous for its quarries of marble. Such donations were common, and we shall have occasion to mention several.

The lines in both inscriptions range from the left to the right, and from the right to the left, alternately. This mode of disposition was called *Boustrophédon*, the lines turning on the marble as oxen do in ploughing. It was used before Periander; and by Solon the Athenian lawgiver, his contemporary.

The Greek alphabet, as imported by Cadmus from Phœnicia, consisted of sixteen letters. Palamedes, the rival of Ulysses, who was put to death in the Greek camp before Troy, added four. Simonides of Ceos increased the number to twenty-four. This person was a favourite of Hipparchus, brother of Hegesistratus the tyrant of Sigéum, and lived with him at Athens.

We may infer from the first inscription on the pilaster that Phanodicus and the temple, to which he contributed, existed before the improvement made by Simonides, for it exhibits only Cadméan and Palamédéan characters: and also that the structure

was that of the temple of Minerva.

was raised under the Mitylenéans, for it is in their dialect or the Aeolian.

The second inscription has the letters of Simonides, and was engraved under the Athenians, as may be collected from its Atticisms; and, it is likely, about the time of Hegesistratus; the method of arranging the lines not being changed, nor the memory of the person, whom it records, if he were not then living, become obsolete.

We copied these inscriptions very carefully, and not without deep regret, that a stone so singularly curious, which has preserved to us a specimen of writing antiquated above two thousand years ago, should be suffered to lie so neglected and exposed. Above half a century has elapsed, since it was first discovered, and it still remains in the open air, a seat for the Greeks, destitute of a patron to rescue it from barbarism, and obtain its removal into the safer custody of some private museum; or, which is rather to be desired, some public repository*.

From the brow by the church the travellers had in view several barrows, and a large cultivated plain, parched, and of a russet-colour, excepting some plantations of cotton. Here were flocks of sheep and goats; oxen treading out corn; droves of cattle and horses, some feeding, others rolling in the wide bed, which receives the Scamander and Simois united. Near the mouth of the river was lively verdure, with trees; and on the same side with Sigéum, the castle of Chomkeli, above which, by the water, were many women, their faces muffled, washing linen, or spreading to dry; with children playing on the banks.

The travellers descended from the church into the plain, and crossing the river above the women, to avoid giving offence, walked about two hours up into the country. They saw some villages consisting of a few huts; and were several times annoyed by the dogs, that are kept to guard the flocks and herds from wild beasts. They were very fierce, and not easily repelled by the muzzlemen who were in company. The ground in many places appeared to have been swampy, and had channels in it worn by floods and torrents. In the fields

* It is to be wished that a premium were offered, and the undertaking recommended to commanders of ships in the Levant trade. They have commonly interpreters to negotiate for them, with men, leavers, ropes, and the other requisites; besides instruments or tools, by which the stone might be broken, if necessary. By a proper application of all prevailing gold, it is believed they might gain the permission or connivance of the papas and persons concerned. It should be done with secrecy. The experiment is easily made, when they are at Tenedos, or wind bound near the mouth of the Hellespont.

were pieces of marble and broken columns. The bed of the river was very wide, and the banks steep, with thickets of tamarisk growing in it. They saw some small fish in the water, and found on the margin a live tortoise. Dr. Chandler passed the stream several times without being wet-shod. They had advanced in sight of some barrows, which are beyond the Scamander, and of a large conical hill, more remote, at the foot of Mount Ida, called anciently Callicolone, when the sun declining apace, to their great regret, they were obliged to return.

On their arrival at the village they found a rumour confirmed, that the consul, after parting from them at Tenedos, had been attacked by robbers in his way to Gallipoli. He had gone with company in a boat from the Dardanell, and having landed to dine, as usual, ashore, the banditti rushed suddenly down upon them, and soon overcame them. The consul ran into the water up to his chin, where they continued to fire at him, and he was much hurt.

The travellers had intended tarrying a few days at Giaurkioi, with the view of examining the plain minutely, and penetrating to the sources of the Simois and Scamander in the recesses of Mount Ida; but the danger which was to be apprehended from the desperate parties that were ranging about the country, and the indisposition of the Janizary, together with the anxiety of their conductor to visit his brother's distressed family, obliged them to relinquish this design. Before their departure, however, they gratified themselves with the prospect of the adjacent scenes, which could not fail of proving highly interesting to their curiosity.

Our cottage, says Dr. Chandler, was not far from the brow of the hill, on which the church stands, and we repaired thither to enjoy again, before sunset, the delicious prospect. A long train of low carriages, resembling ancient cars, was then coming as it were in procession from Mount Ida. Each was wreathed round with wicker work, had two wheels, and conveyed a nodding load of green-wood, which was drawn through the dusty plain by yoked oxen or buffaloes, with a slow and solemn pace, and with an ugly screaming noise.

Early in the morning we descended the slope, on which Sigéum stood, going to our boat, which waited at Chomkali, distant about half an hour from Giaurkioi by land. After walking eight minutes we came between two barrows standing each in a vineyard or inclosure. One was that of Achilles and Patroclus; the other, which was on our right hand, that of Antilochus son of Nestor. This had a fragment or two of white marble on the top, which I ascended; as had also another, not far off, which, if I mistake not, was that of Peneleus, one of the

the leaders of the Boetians, who was slain by Eurypylus. We had likewise in view the barrow of Ajax Telamon; and at a distance from it, on the side next Lectos, that of Æsytos mentioned in Homer. By the road were vineyards, cotton-fields, pomegranate and fig trees, with a verdure and freshness as agreeable as striking.

'The town of Chomkali is mean and not large. We tarried there at a coffee-house, while our men purchased the necessary provisions. We saw in the street two capitals excavated, and serving as mortars to bruise wheat in. The water-cisterns are sarcophagi with vents. On one was a Greek inscription, not legible; the stone rough. All these have been removed from the ruins of places adjacent, for even the site of Chomkali and its castle is of modern origin.'

It was the intention of the travellers to return by the coast of Asia, hoping it might afford them something worthy of notice; but they were over-ruled in this motion by the Rais, who preferred the European side of the Hellespont, because, as he urged, the stream there is less violent. They therefore steered to the Cherronese, where they landed above Eleüs, within a point nearly parallel to Mastusia and its castle, and at the mouth of the hollow bay Coelos. They observed some buildings among the trees at the bottom of the bay, with piers of an aquæduct; and on a rock near them were vestiges of a fortress. Soon after they had got on shore, their attention was attracted by the appearance of many boats on the Hellespont steering towards them, and full of people. The passengers, on landing, ascended a ridge in a long train, composed of persons of both sexes, old and young indiscriminately. It happened to be the panegyris, or *General Assembly*, a great festival among the Greeks; from the celebration of which none would be absent. The author observes, that the feast of Venus and Adonis by Sestos did not occasion a more complete desertion of the villages and towns on both sides of the Hellespont, when Leander of Abydos first beheld and became enamoured with his mistress Hero.

While the travellers were preparing to proceed on their voyage, a messenger from the beach announced the arrival of a vessel with English colours. This proved to be the Delawar, captain Jolly, on board of which they embarked.

'We soon cleared the Hellespont, says Dr. Chandler, and passing by the mouth of the Scamander, had a farewell view of a part of the Troad, which deserves to be carefully traversed; which I quitted with all the reluctance of inflamed curiosity; and which I then hoped we might be able to revisit with better fortune from Smyrna.'

The

The author next describes the island Chios, now Scio, on which they soon after landed. The town of Scio and its environs, we are told, resemble from the sea Genoa and its territory, as it were in miniature. The present city occupies the site of the ancient, and is large, well-built, and populous. Its most striking ornaments are the beautiful Greek girls, many of whom were sitting at the doors and windows, twisting cotton or silk, or employed in spinning and needlework, and accosted the travellers with familiarity, bidding them welcome, as they passed. They wear short petticoats, reaching only to their knees, with white silk or cotton hose. Their head-dress, which is peculiar to the island, is a kind of turban, the linen so white and thin that it seemed snow. Their slippers are chiefly yellow, with a knot of red fringe at the heel. Their garments were of silk of various colours; and their whole appearance so fantastic and lively as to afford the travellers much entertainment.

On returning to the ship at night, a great number of ghastly dogs, which were collected by the shambles, barked furiously at them, but were chid and repelled by the guides, whose language they understood. These animals are said to be maintained by the public, and they assemble when all is quiet. Dr. Chandler observes, that they were of old a like nuisance, being the Lemures of the ancients, who used to pacify them with food.

Next morning the travellers landed again on the island, and Dr. Chandler, in company with captain Jolly, went to the principal bagnio or public bathing-place, which he represents as a very noble edifice, with ample domes, all of marble. With respect to antiquities, however, concerning which he was particularly inquisitive, there are few remains in the island.

Prosperity, he justly observes, is less friendly to antiquity than desertion and depopulation. We saw here no stadium, theatre, or odéum; but so illustrious a city, with a marble quarry near it, could not be destitute of those necessary structures, and perhaps some traces might be discovered about the hill of the acropolis. A few bas-reliefs and marbles are fixed in the walls, and over the gate-ways of the houses. We found by the sea-side, near the town, three stones with inscriptions, which had been brought for ballast from the continent of Asia. The Chiote, our attendant, was vociferous in his enquiries, but to little purpose. We were more than once desired to look at a Genoese coat of arms for a piece of ancient sculpture; and a date in modern Greek for an old inscription.

The most curious remain is that which has been named, without reason, *The School of Homer*. It is on the coast at some distance

distance from the city, northward, and appears to have been an open temple of Cybele, formed on the top of a rock. The shape is oval, and in the centre is the image of the goddess, the head and an arm wanting. She is represented, as usual, sitting. The chair has a lion carved on each side, and on the back. The area is bounded by a low rim or seat, and about five yards over. The whole is hewn out of the mountain, is rude, indistinct, and probably of the most remote antiquity.

The island of Chios, particularly a rugged tract named Arvisia, was anciently celebrated for its excellent wines, which were held in so great estimation as to be styled a new nectar. The travellers were treated with a variety of choice specimens by Mr. Bracebridge, whom they visited at his house near the town; and Dr. Chandler says, it may be questioned, if either the flavour or qualities, once so commended, be at all impaired. In several they found the former truly admirable. The most advantageous produce of the island is now the lentiscus, or mastic-tree, of the gum of which an immense quantity is consumed by the seraglio at Constantinople.

At Scio the travellers embarked in a boat manned with Greeks, and after a short, but disagreeable passage, arrived at Smyrna, where they were received by the British consul, and visited by other gentlemen, with great civility. The following anecdote, relative to natural history, stands foremost in the recital of the author's observations at this place.

‘Among the new objects, which first attracted our attention, were two live camelions, one of the size of a large lizard. They were confined each on a long narrow piece of board suspended between two strings, and had for security twisted their tails several times round. We were much amused with the changes in the colour of these reptiles, and with seeing them feed. A fly, deprived of its wings, being put on the board, the camelion soon perceives its prey, and untwirling its tail, moves toward it very gently and deliberately. When within distance, it suddenly seizes the poor insect, darting forward its tongue, a small long tube furnished with a glutinous matter at the end, to which the fly adheres. This is done so nimbly and quietly, that we did not wonder it remained unobserved for ages, while the creature was idly supposed to subsist on air. One of these made its escape, the other perished with hunger.’

Having thus far traced the progress of the travellers in their excursion from Constantinople to the Troad, we shall attend them, in our next Review, to Smyrna, and from thence accompany them along the pleasant coast of Ionia.

V. *Curfory Remarks made in a Tour through some of the Northern Parts of Europe, particularly Copenhagen, Stockholm, and Petersburgh.* By N. Wraxall, jun. 8vo. 5s. Cadell.

[Continued from vol. xxxix. p. 452.]

AFTER leaving Forsmark, Mr. Wraxall proceeded to take a view of the mines of Danmora, which are celebrated for producing the finest iron ore in Europe, the most important source of the wealth and royal revenue of Sweden. The ore is not dug, as in the mines of tin or coal in England, but is torn up by the force of powder. This operation is performed every day at noon, and is said to be one of the most tremendous and awful it is possible to conceive. The mouth of the great mine is near half an English mile in circumference, and its depth such that it is impossible for the eye to reach the bottom. This circumstance, however, did not deter Mr. Wraxall from gratifying his curiosity by descending into the mine, as soon as the explosions were finished. The following extract contains an interesting account of this intrepid adventure.

There is no way to do this (to descend) but in a large deep bucket capable of containing three persons, and fastened by chains to a rope. The inspector, at whose house I had slept the preceding night, took no little pains to dissuade me from this resolution, and assured me not only that the rope or chains sometimes broke, but that the snow and ice which lodged on the sides of the mine frequently tumbled in, and destroyed the workmen, nor could he warrant my absolute security from one or both of these accidents. Finding, however, that I was deaf to all his remonstrances, he provided me a clean bucket; and put two men into it to accompany me. The gentleman who travelled with me, had already been into the mines of Fahlun in Delectaria, where there is a ladder for that purpose, and he did not chuse to see a second mine, after having once gratified his curiosity. I wrapped myself therefore in my great coat, and stepped into the bucket. The two men followed, and we were let down. I am not ashamed to own that when I found myself thus suspended between heaven and earth by a rope, and looked down into the deep and dark abyss below me, to which I could see no termination, I shuddered with apprehension, and half repented my curiosity. This was, however, only a momentary sensation, and before I had descended a hundred feet, I looked round the scene with very tolerable composure. I was near nine minutes before I reached the bottom, it being eighty fathoms, or four hundred and eighty feet. The view of the mine, when I set my foot to the earth, was awful and sublime in the highest degree; whether terror or pleasure formed the predominant feeling as I looked at it, is hard to say. The light

light of the day was very faintly admitted into these subterraneous caverns. In many places it was absolutely lost, and flambeaux supplied its place. I saw beams of wood across some parts from one side of the rock to the other, where the miners sat, employed in boring holes for the admission of powder, with as much unconcern as I could have felt in any ordinary employment, though the least dizziness, or even a failure in preserving their equilibrium, must have made them lose their seat, and dashed them to pieces against the rugged surface of the rock beneath. The fragments torn up by the explosion previous to my descent lay in vast heaps on all sides, and the whole scene was calculated to inspire a gloomy admiration in the beholder. A confinement for life in these horrible iron dungeons, must surely, of all punishments which human subtlety has devised, be one of the most terrible. I remained three quarters of an hour in these gloomy and frightful caverns, and traversed every part of them which was accessible, conducted by my guides. The weather above was very warm, but here the ice covered the whole surface of the rock, and I found myself surrounded with the colds of the most rigorous winter, amid darkness and caves of iron. In one of these, which ran a considerable way under the rock, were eight wretches warming themselves round a charcoal fire, and eating the little scanty subsistence produced from their miserable occupation. They rose with surprise at seeing so unexpected a guest among them, and I was not a little pleased to dry my feet, which were wet with treading on the melted ice, at their fire. There are no less than 1300 of these men constantly employed in the mines, and their pay is only a copper dollar, or 3d. English, a day. They were first opened about 1580, under the reign of John the IIIrd, but have only been constantly worked since Christina's time. After having gratified my curiosity with a full view of these subterranean apartments, I made the signal for being drawn up, and can most seriously assure you I felt so little terror while reascending, compared with that of being let down, that I am convinced, in five or six times more I should have been perfectly indifferent to it, and could have solved a problem in mathematics, or composed a sonnet to my mistress, in the bucket, without any degree of fright or apprehension: so strong is the effect of custom on the human mind, and so contemptible does danger or horror become when familiarized by continual repetition!

From the mines of Danmora, the traveller pursued his route to the seat of baron de Geer at Lofsta, about twenty miles distant. This, we are told, is one of the handsomest country seats in Sweden, and likewise one of the most northern in Europe. Mr. Wraxall admits that it may be a very agreeable residence in July and August, but is too near the pole to be tolerable the far greater part of the year. At the time
he

he was there, which was in the beginning of June, the ground had not been totally free from snow more than three weeks; and the wind blew so cold from the north east, that he was half-froze even in a great coat.

The next remarkable object that occurs in the journey is the cataract of the river Dahl, about twenty-five miles from the seat of Baron de Geer. We shall present our readers with Mr. Wraxall's description of this amazing scene, after observing, in his own words, 'that it is one of those objects which to be felt must be seen, and before which language sinks unequal.'

'The Dahl rises in Norwegian Lapland, and after passing through a vast extent of country, empties itself into the sea about twenty miles from this place. It is above half a mile broad between the island I now write from and the falls; but at the cataracts, its banks being much narrower, it runs with vast impetuosity. A small island, or rather rock, of half a quarter of a mile in circumference, divides the river at the place. In the winter, when one of the cataracts is frozen over, the island is accessible, but at this time it would be impossible to reach it alive. The eye takes in both falls at once from either bank. The depth of each is about forty feet; but one is abrupt and perpendicular, the other oblique and shelving. As nearly as I can judge by my eye, the breadth is not in either less than eighty or ninety yards, and I am inclined to believe it more. The tremendous roar of these cataracts, which, when close, is superior far to the loudest thunder; the vapour which rises incessantly from them, and even obscures them from the eye in many parts; the agitation of the river below for several hundred yards before it resumes its former tranquillity; and the sides covered with tall firs, which seem like silent and astonished spectators of it; form one of the most picturesque and astonishing scenes to be beheld in nature's volume; nor would I have resigned the pleasure I experienced, as I lay on the loose stones almost immediately beneath it, and was covered with the spray from its dashing billows, for the most voluptuous banquet a sovereign could bestow.'

Travelling along the side of the Dahl, by the way of Soderfors, our author proceeded to Upsal, where he arrived early in the evening of the same day on which he set out from the neighbourhood of the cataract. Here he promised himself great pleasure in surveying the colleges, public buildings, curiosities, &c. with such exalted ideas of this university had the Swedes inspired him. His expectation, however, was greatly disappointed, and he assures us that Upsal has hardly one inducement to draw a man of taste to visit it, unless from being the residence of a Linnæus. He was informed that

there are at this time near 1500 students in the university but in general they are said to be miserably poor, and lodge five or six together in wretched hovels amid dirt and penury. The following is Mr. Wraxall's account of the celebrated professor above mentioned, to whom he had the honour of being introduced.

On our first arrival, the gentleman who accompanied me, and who was intimately acquainted with Linnæus, sent his compliments to say, that he would do himself the honour to wait on him if agreeable immediately, and would introduce at the same time an English gentleman, who had been induced to visit Upsal from the fame of so great a man. He sent us word in return that he would pay us a visit in the afternoon at three o'clock, when he had done dinner. He came punctually at the hour marked, and after staying some time conducted us to the botanical garden, where he shewed us his collection of plants, shrubs, and flowers, which are very numerous, and have been presented to him from every part of the globe. At the door he took his leave and quitted us. This celebrated botanist is now in the sixty-ninth year of his age, having completed his sixty-eighth only last month. He is of a middle size, inclining to short, which is still increased by his stooping prodigiously when he walks. He was dressed in a plain blue suit of cloaths, and booted, as is common with the Swedes. At his button-hole hung the white cross of the order of the polar star, which was conferred on him by the late king Adolphus, who admired and honoured him. He enjoys a very easy independence from his salary, and pupils in the university: besides which, he is said to be possessed of a considerable fortune acquired by his profession. He has a country-house about five miles out of town, and keeps his chariot. He has one son and four daughters alive; but I don't find they possess any of their father's genius. At present he very rarely attends the botanical parties which are made twice every week round Upsal, and are conducted by his son, who is botanical professor. Monsieur Linnæus has been in England, France, and Germany, but speaks no languages except the Latin and Swedish; in the former of which he converses with perfect facility. His knowledge, I am assured, is by no means universal, but confined almost absolutely to natural history, in which it is unbounded. His faculties are as yet unimpaired except his memory, which begins to suffer some diminution. The remark, that a prophet has no honour in his own country, is very much verified in him; and I found those persons who were intimately conversant with his life and actions, more inclined to dwell on his personal imperfections, his foibles, and his weaknesses, than to expatiate on his astonishing talents, and extended fame. Thus it always is where we view the object at too inconsiderable a distance, and through the medium of those littlenesses which are inseparable from humanity. Well
might

might the witty Rochefoucault assert, that "Admiration and acquaintance are incompatible." Time only can hold up to view pre-eminent merit, and assign it the due rank in the temple of memory.

Mr. Wraxall observes that Upsal was anciently the chief residence of the kings of Sweden, and is much older than the present metropolis. The houses are mostly of wood, nor is there one public or private edifice of stone in the city.

After making almost the complete tour of the province of Upland, the traveller informs us that the country is chiefly a horrid desert, covered with shapeless stones, or impenetrable woods, incapable of cultivation, and destitute of inhabitants. The quantity of land employed in tillage does not bear the proportion of one to twenty, if really so much. Nature however, Mr. Wraxall observes, has made in some degree amends for this parsimony, by enriching these barren wastes with inexhaustible mines of copper, iron, and silver.

The peasants, says he, are chiefly employed in the manufacture of these metals; and I have visited six or seven forges on my journey, each of which constantly employs from four to fourteen hundred workmen only in iron. Wherever there is a country seat, you may be certain to see one of these fabrics; and no Cyclops were ever more dextrous in working their materials. I have seen them stand close to, and hammer, in their coarse frocks of linen, a bar of ore, the heat and refulgence of which were almost insupportable to me at ten feet distance, and with the sparks of which they are covered from head to foot. I had the pleasure of viewing the whole process used to reduce the ore into iron, and must own it is very curious and instructive. They first roast it in the open air for a considerable time, after which it is put into a furnace, and when reduced to fusion, is poured into a mould of sand, about three yards in length. These pigs, as they are then denominated, are next put into a forge heated to a prodigious degree: they break off a large piece with pinchers when red hot, and this is beat to a lesser size with hammers. It is put again into the fire, and from thence entirely finished by being laid under an immense engine resembling a hammer, which is turned by water, and flattens the rude piece into a bar. Nothing can exceed the dexterity of the men who conduct this concluding part of the operation, as the eye is their sole guide, and it requires an exquisite nicety and precision.—It is certainly a most happy circumstance that Sweden abounds with these employments for her peasants, as from the ungrateful soil and inclement latitude, they must otherwise perish of misery and famine.

Through the whole country are lakes, and pieces of inland water, on the banks of which their palaces and villas are usually built. My late tour has been entirely from one to another of

these houses, and nothing can exceed the generous hospitality I have found every where. It would even be resented if a stranger visited a forge, without paying his compliments to the owner, who expects this mark of his attention and respect. This custom plainly shews how few persons travel in this part of Europe: if they were numerous, it would be quickly laid aside, or at least restrained within narrower limits. I cannot say as much in praise of the Swedish refinement or elegance, as of their benevolence and civility: there is, indeed, one quality which must precede these among a people; I mean neatness, a virtue which I have ever found in an eminent degree among the inhabitants of warm climates, where nature and necessity obliges them to extreme cleanliness. There is a profusion of dishes at their entertainments, but no taste in the arrangement or disposition of them. The table groans beneath a number of covers, which are all brought in at once, and then left to cool during a ceremonious meal of at least two hours. But the prologue to this play is even worse. Before they sit down to dinner, the company take bread and butter, which they wash down with a glass of brandy, and this horrid fashion prevails not only among persons of condition, but extends even to the ladies as well as the men. I must own I cannot reconcile myself to a custom, which, though it doubtless originated from the extreme coldness of the climate, is only worthy the Muscovites before the reign of their reformer Peter.

While Mr. Wraxall was at Stockholm he was entertained with a mock engagement between some regiments of the Swedish troops, conducted by the king, and his brother prince Frederic; which was finely designed to cultivate the art of war in the time of profound peace. He then directed his course for Abo in Finland, where there is nothing that pleased him in the survey, or can amuse by the description. He enquired if there was not any thing in the university to merit attention; but they assured him it would be regarded as a piece of ridicule to visit it on such an errand; there being nothing within its walls except a very small library, and a few philosophical instruments. He found the province of Finland, however, not so barren or uncultivated as he had been taught to expect. Excepting East-Gothland, there is no part of Sweden so free from those vast stones which nature has scattered over that kingdom; nor any, where the soil is apparently more fertile, or the country better peopled.

[*To be concluded in our next.*]

VI. *Lectures on the Art of Reading, Part II. Containing the Art of reading Verse.* By Thomas Sheridan, A. M. 8vo. 5s. in boards. Doddsley.

IN the first volume of this work the author has treated of the art of reading prose; in the present he endeavours to lay open the more difficult art of reading verse; which, though not so generally useful, is much more pleasing and ornamental. In pursuance of this design he examines the state of our prosody, and the principles and laws of our versification; which at present, he says, are 'either buried in obscurity, or falsely seen through the mists of error.'

It has been usual to measure English verse by syllables. But Mr. Sheridan teaches us, that this measurement is improper; that English verse is composed of feet, like that of the ancients, with this difference, that ours are formed by accent, theirs by quantity.

'It is not, continues he, but that we have quantity too; but theirs was immutably fixed to the syllables of their words, ours is variable. In words separately pronounced, the quantity of the syllables is regulated by the accent. When the accent is on the vowel, the syllable is long; when on the consonant, short. All unaccented syllables are short. When words are arranged in sentences, the quantity of their syllables depends upon the relative importance of their sense; of which the emphatic word in each member of a sentence is the regulator. Our accent does not consist in a change of note, but in stress, and may be exhibited in a monotone, like movements beat on a drum.'

The Greeks and Romans made use of only two feet in the structure of their heroic verse, the dactyl and the spondee. But the English verse, as this writer affirms, admits of eight; notwithstanding it has been asserted, that it consists wholly of iambs, or trochaics.

'Thus, says he, in this line of Milton,

'Prone on | the flood' | extend|ed long | and large,

'The first foot is a 1st diff. (trochee), the second a 2d. diff. (iambus).

'In this,

'And the | shrill' sounds | ran echoing thro' the wood,

'The first is an un-diff. (pyrrhych), the second a double diff. (spondee).

'Thus in these two lines, we have examples of the four dissyllabic feet. I shall now give instances of the four trissyllabic.

'Mur'muring | and with him fled the shades of night.

- The first foot here is a first triff. (dactyl.)
- O'er man'y | a fró|zen man'y | a fie|ry Alp.
- This line contains no less than three of the second triff. (amphib.)
- The great | Hí|erár|chal standard was to move,
- Here the second foot is a third triff. (anapæst.)
- Innú|merable | before th' Almighty's throne.
- Here in the second foot we find an un-triff. (tribrach.) And thus I have shewn, that eight different feet may be admitted into our heroic verse.'

Upon this occasion our author thus triumphs over the indolence and ignorance of almost all our English poets :

• What an amazing advantage must the use of so many feet give, in point of variety, to our heroic verse, over that of the ancients, who were confined to two only, were we to make the use of it which we might. But through the indolence of our poets in general, and their want of skill in the theory of numbers, some false rules have been established, which have in a great measure, deprived us of that benefit.

• It may perhaps be matter of wonder to some, to hear it asserted, that any of our best poets were ignorant of the theory of numbers; nor will they easily be brought to believe, that they could make such good verses, without such knowledge. And yet it would be no difficult matter to prove, that scarce any of them, except Milton and Dryden, ever took the trouble to dive into that mystery; and their most admired verses proceeded wholly from ear and imitation, in the same manner as Scotch and Irish tunes have been composed, by persons utterly unacquainted with the art of music.'

The author having illustrated his theory by a great variety of examples, and explained the nature of melody and variety in numbers, proceeds to treat of the poetic pauses, the cesural, and the final. The following observations on the final pause, or the pause which closes every poetic line, are new and judicious.

• Nothing has puzzled the bulk of readers, or divided their opinions more, than the manner in which those verses ought to be recited, where the sense does not close with the line; and whose last words have a necessary connexion with those that begin the subsequent verse. Some, who see the necessity of pointing out the metre, make a pause at the end of such lines; but never having been taught any other pause but those of the sentential kind, they use one of them, and pronounce the last word in such a note, as usually accompanies a comma, in marking the smallest member of a sentence. Now this, in the case before mentioned, is certainly improper; because they make
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that appear to be a complete member of a sentence, which is an incomplete one; and by disjoining the sense, as well as the words, often confound the meaning. Others again, but these fewer in number, and of the more absurd kind, drop their voice at the end of every line, in the same note which they use in marking a full stop; to the utter annihilation of the sense. Some readers, of a more enthusiastic kind, elevate their voices at the end of all verses, to a higher note than is ever used in the sentential stops; but such a continual repetition of the same high note at the close of every verse, though it marks the metre distinctly, becomes disgusting by its monotony; and gives an air of chanting to such recitation, extremely disagreeable to every ear except that of the reciter, who in general seems highly delighted with his own tune, and imagines it gives equal pleasure to others. It was to a reader of this sort that Cæsar said, "If you read, you sing; and if you sing, you sing very ill." To avoid these several faults, the bulk of readers have chosen what they think a safer course, which is, that of running the lines one into another, without the least pause, where they find none in the sense; in the same manner as they would do in sentences of prose, were they to find the same words there so disposed; and by this means, they reduce poetry to something worse than prose, to verse run mad. In vain to such readers has Milton laboured the best proportioned numbers in blank verse; his order is turned into confusion, his melody into discord. In vain have Prior and Dryden in the couplet sought out the richest rhyme; the last word, hurried precipitately from its post into the next line, leaves no impression on the ear; and lost in a cluster of words, marks not the relation betwixt it and its correlative, which their distinguished similar posts in the verse had given them. You will not wonder, however, that the bulk of readers should easily adopt this last method, because they have all learned to read prose, and it costs them no pains to read verse like prose.

But it may be asked, if this final pause is neither marked by an elevation, or depression of the voice, how is it to be marked at all?

To this the answer is obvious, by making no change at all in the voice before it. This will sufficiently distinguish it from the other pauses; because some change of note precedes the others, either by raising, or depressing the voice; here it is only suspended; on which account I shall call it the stop of suspension: for it will be necessary to give it a name when we speak of it hereafter; and it is so little known amongst us, that hitherto it has neither got a name, nor a mark in writing; which perhaps is the very reason that it is so little known. For had any grammarian, after pointing out its use, ever given it a name, and a mark in writing, it must have been as generally known as any of the other stops, at least to readers of taste; since it is of such importance, that it is impossible to read

poetic numbers properly without the use of it; and not only so, but it is often one of the greatest ornaments, and gives the most force to delivery in prose too.

‘ This pause of suspension, was the very thing wanting to preserve the melody at all times, without interfering with the sense. For the pause itself perfectly marks the bound of the metre, and being made only by a suspension, not change of note in the voice, can never affect the sense: because, as the sentential stops, or those which affect the sense, have all a change of note; where there is no such change, the sense cannot be affected.

‘ Nor is this the only advantage gained to numbers, by this stop of suspension; it also prevents that monotone, that sameness of note at the end of lines, which however pleasing to a rude, is disgusting to a delicate ear. For as this stop of suspension has no peculiar note of its own, but always takes that which belongs to the preceding word, it changes continually with the matter, and is as various as the sense.

‘ I shall now endeavour to illustrate this by an example: for which purpose I shall choose this passage of Milton.

‘ Of man's first disobedience," and the fruit"
Of that forbidden tree," whose mortal taste"
Brought death into the world" and all our woe,
With loss of Eden," till one greater man"
Restore us," and regain the blissful seat,
Sing heav'nly Muse!" that on the sacred top"
Of Oreb, or of Sinai," didst inspire"
That Shepherd," who first taught the chosen seed"
In the beginning" how the Heav'ns and Earth"
Rose out of chaos." Or, if Sion hill"
Delight thee more," and Siloa's brook, that flow'd"
Fast by the oracle of God," I thence"
Invoke thy aid" to my adventurous song:
That with no middle flight" intends to soar"
Above th' Aonian mount" whilst it pursues"
Things, unattempted yet" in prose or rhyme."

‘ I have made no other change in repeating these lines, but that of marking distinctly the cesural and final pauses. By looking over them, you will find, that out of sixteen, there are thirteen lines, which terminate without any stop; and if in the recitation such a number of lines be run into one another, it leaves not the least trace of verse behind; for beside the loss of measure, through want of its being marked, the movement also is on many occasions wholly changed by this means; as you will perceive by repeating the two first lines in that way—

‘ Of man's first disobedience | and the | fruit of | that' for |
bid'den | tré whose | mórtal | táste brought, &c.' Where you see, by not observing the final pause, the movement in all the fol-

following feet, is changed from iambic to trochaic: whereas with the final pause,

— — — — — and the fruit"

Of that' | forbid' | den trée | whose mór | tal táste"

the ear acknowledges a perfect heroic verse, consisting of iambics.*

From the final, Mr. Sheridan proceeds to the cesural pause. Mr. Pope seems to fix the seat of this pause on the fourth, fifth, or sixth syllable of the verse*. But our author endeavours to shew, that, with regard to variety and expression, there is no part of the verse, into which it may not be admitted with advantage. He then points out the variety which may be added to the harmony of our versification, by the introduction of two cesuras, and particularly by that of semi-pauses, or demi-cesuras. The following paragraph may sufficiently illustrate his opinion of the latter.

* What I have advanced upon this species of verse, will contribute to solve a poetical problem, thrown out by Dryden as a crux to his brethren; and which, though often attempted, remains to this hour unexplained: and that is, to account for the peculiar beauty of that celebrated couplet in sir John Denham's poem on Cooper's Hill, where he gives a description of the Thames——

' Tho' deep' yet clear'' tho' gentle' yet not dull,
Strong' without rage'' without o'erflowing' full.

In which the chief beauty of the versification lies in the happy disposition of the pauses and semi-pauses, so as to make a fine harmony in each line, when their portions are compared, and in the couplet, when one line is compared with the other. But this solution could never occur to those who never once dreamed of the demi-cesura, and the happy effects which it may produce in verse.*

In the third lecture the author treats of the power of expression, arising from the various arrangement of the poetic feet; and illustrates their different properties by a great variety of examples: among which are the following.

* First, of the trochaic.

' Sóftly | swéet in | Ly'dian | meas'ures
Soón he | soóth'd his | sóul to | pleas'ures
Wár he | sung' is | toíl and | troub'le
Hon'our | but' an | emp'ty bub'ble
Nev'er | en'ding | still' be | gin'ning
Fighting | still' and | still' dest | roy'ing

* See Mr. Pope's VI. Letter to Mr. Walsh.

If the | world' be | worth' thy | win'ning
 Think' O | think' it | worth' en | joy'ing
 Lov'ely | Tháís | sit's be | síde thee
 Táke the | good' the | gods' pro | víde thee.

* Here the trochaic movement is admirably suited to the gaiety of the subject; but in the same ode when the sentiment required a more forcible expression, the author uses a more forcible foot, the iambus, or anapæst. The iambus as thus:

* Sooth'd with | the sound | the Kíng | grew vain,
 Fought áll | his bat' | tles ó'er | again',
 And thrice | he roú | ted áll | his fées
 and thrice | he sléw | the sláin.
 The mas' | ter sáw | the mad' | nels ríse,
 His glow' | ing cheék | his ár | dent ey'es,
 And while | he heav'n | and earth' | defy'd,
 Cháng'd | his hand' | and check'd' | his pride.

* And as the sentiments become more vehement, not content with the iambus, he has recourse to the more impetuous anapæst; and the different degrees of a similar power in those two feet, can no where be better seen than in the following passage; the first line of which is iambic, the rest purely anapæstic.

* Reven'ge | reven'ge Timó | theus cries
 See the fú | ries aríse,
 See | the snákes | that they réar,
 How they híss' | in their haír;
 And the spár | kles that flash' | from their ey'es.

* The amphibrachic measure, in which that foot alone is used, is adapted only to lively and comic subjects. For instance

* If e'ér in | thy síght I | found fávour | Apol'lo
 Defend' me | from áll the | dífas'ters | that fol'low.

* And this passage from Addison's Rosamond, which is in general composed of the amphibrach, though in two places another foot is introduced.

* Since con'ju | gal pass'ion
 Is com'e in | to fas'hion
 And mar'riage | so blest' on | the thron'e is
 Like Vénus | I'll shíne
 Be fond' and | be fíne
 And | fir Trus'ty | shall be' my | Adónis.'

Having thus demonstrated the power of these feet, when separately employed in a succession of lines, the author proceeds to consider their effects, when combined in the same metre; very justly observing, that all the magic power in conjuring-up images, lies more in the artful arrangement, than in the choice of words.

In the fourth lecture he shews how far pauses, the other constituent part of verse, are concerned in expression; and what beauty arises from the judicious variation of the cesura in its several seats.

We shall close our extracts from this work with the following remarks on the seat of the cesura.

‘ In order to find the seat of the cesura, we are to reflect, that there are some parts of speech so necessarily connected in sentences, that they will not admit of any separation by the smallest pause of the voice. Between such, therefore, the cesura can never fall. Its usual seat is, in that place of the line, where the voice can first rest, after a word not so necessarily connected with the following one. I say not so necessarily, because the cesura may find place where there would be no sentential stop, after a word which leaves any idea for the mind to rest on, though it may have a close connexion with what follows. For instance,

‘ Of Eve whose eye’’ darted contagious fire.

‘ Now in prose, there could not properly be a comma after the word, *eye*, from its close connexion with the following verb; but in verse, remove the cesural pause, and the metre is utterly destroyed.

‘ Of Eve’’ whose eye darted contagious fire.

‘ Of the same nature is another line of Milton’s, relative to the same person;

‘ And from about her’’ shot darts of desire—

‘ Pronounced in that manner with the pause in the middle of the line, it ceases to be verse; but by placing the cesura after the word, *shot*, as thus—

‘ And from about her shot’’ darts of desire—

‘ the metre is not only preserved, but the expression much enforced, by the unexpected trochee following the pause, which, as it were, shoots out the darts with uncommon force.

‘ The following line of Mr. Pope’s, read thus—

‘ Ambition first sprung’’ from your blest abodes

‘ is no verse, but hobbling prose. Let the cesura be placed after the word, *first*, as thus—

‘ Ambition first’’ sprung from your blest abodes—

‘ the metre is restored, and the important word, *first*, obtains its due degree of emphasis, and is made more distinguished by preceding this unusual pause.

‘ Of the same kind are two lines of Waller’s, which I lately read, stopped in the following manner—

‘ We’ve lost in him arts, that not yet are found.

The Muses still love, their own native place.

‘ By

• By which pointing, the metre is destroyed, and the thought obscured. They should be thus divided :

• 'We've lost in him' arts that are not yet found.

The Muses still" love their own native place.

• Unless a reader be much upon his guard, he will be apt to pause, however, improperly, at those seats of the cesura, which have been set down as producing the finest melody, and therefore are most pleasing to the ear. Thus in the following line—

• Nor God alone" in the still calm we find—

• The cesura, so placed, points to a different sense from that which is contained in the subsequent line ; for, in this way, it would imply, that we do not find God alone, in the still calm—but something else—whereas the true meaning of the couplet is, 'that we do not find God, in the still calm only, but in the storm and tempest ;' and therefore the pause should be thus made—

• Nor God" alone in the still calm we find,

He mounts the storm" and walks upon the wind.

• There would be great temptation in all the following lines, for the sake of melody, to place the cesura wrong.

• The sprites of fiery" termagants inflame—

Back to my native" moderation slide—

And place on good" security his gold—

Your own resitless" eloquence employ—

Or cross to plunder" provinces the main—

• But such unnatural disjunction of words, which have a necessary connection with each other, whatever pleasure it might give the ear, must hurt the understanding ; which surely in rational beings has the first right to be satisfied. Lines of this structure do not in reality contain any perfect cesura ; whose place is supplied by two semi-pauses, or demi-cesuras. As thus—

• The sprites' of fiery termagants' inflame.

Back' to my native moderation' slide

And place' on good security' his gold.

Your own' resitless eloquence' employ

Or cross' to plunder provinces' the main.

• Of the same nature is the following line.—

• Nor virtue male" or female can we name—

• and the last of this couplet—

• Thus God and Nature link'd the general frame

And bade self-love" and social be the same.

• In both which the demi-cesuras should be thus introduced—

• Nor virtue' male or female' can we name—

And bade' self-love and social' be the same.

• Great

' Great attention ought to be paid to the semi-pauses, in lines where they are introduced together with a cesura; both in order to render the ideas more distinct, and to improve the harmony. If in the last line of the following couplet, the cesura only be marked, as thus——

' So two consistent motions act the soul,
And one regards itself" and one the whole——

' the two different motions which actuate the soul, are not distinctly pointed out; which can only be done by introducing the semi-pauses, thus——

' And one' regards itself" and one' the whole.'

In the latter part of this Lecture our author examines, the celebrated odes of Dryden and Pope on St. Cecilia's Day; and the result of his enquiry is, that Pope has exposed his want of skill in the general principles of numbers, and his great inferiority to Dryden, in that respect; that though he emulates Dryden in the variety of his metre, he varies only for the sake of varying, and does not seem to know how to adapt these changes to his subject; that where he means to excite images of terror, or describe the deep melancholy and gloomy despair of Orpheus, his metre has the air of burlesque; that when he speaks of the effect, which the music of Orpheus had on the infernal deities, he falls into the metre used in the melancholy ditties of the old English ballads; and when he points out the exultation of music, upon this extraordinary triumph over death and hell, he falls into the most comic movement that can be used, the amphibrachic, &c.

To these Lectures the author has subjoined a Dissertation on Rhime, extracted from the 2d book of his *British Education*. In this tract he points out some ill effects, which, he thinks, rhyme has produced on the English language. On this occasion he quotes the sentiments of Du Bos, tending to shew, that it is the offspring of barbarism and necessity, nursed by ignorance. But notwithstanding what these writers, Mr. Du Bos and Mr. Sheridan, have advanced, we cannot but think, that rhyme in the hands of a masterly poet, is a pleasing, and by no means a despicable, ornament. A Frenchman, who takes his ideas from the writers of his own nation, is an incompetent judge of rhyme in general. For nothing surely can be more untuneable, than the polysyllabic rhimes, usual in French poetry.

But whatever may be said on this subject, in opposition to Mr. Sheridan, his Lectures contain a great variety of observations, which deserve the attention of every one, who either attempts to write, or read verse; or even wishes to understand the general principles of poetical harmony.

VII. *An Explanation and Proof of "The Complete System of Astronomical Chronology, unfolding the Scriptures." In which the Truth and Reality of the Original Luni-Solar Radix is clearly and fully ascertained; first, by Calculations à Priori; then confirmed, to the minutest Exactness, by Calculations à Posteriori, through an extensive Interval of 5800 Years. In a Series of Letters addressed to Mr. James Ferguson. By the Rev. John Kennedy. 8vo. 2s. Kennedy.*

THIS epistolary collection, addressed to Mr. Ferguson, is of a similar nature with the Letters to Dr. Blair, by the same author, which were noticed in our Review for February last. Like those, it consists of absurd calculations, without either reason, judgment, or truth; and which are so far from proving any thing with regard to the moon's real motions, that they serve rather to indicate the too powerful influence of that luminary over the author.

In speaking of the former pamphlet, he says, 'Dr. Blair chuses, I perceive, to be silent; though I was in hopes that, ere this, I should have found him a zealous opponent.' Luckily, however, it would seem, that Dr. Blair has observed too many specimens of Mr. Kennedy's conduct, to be imprudent enough to administer food to his vanity by any answer or opposition to a person whose obstinacy renders him unfeeling of conviction and averse to information. Disappointed from this quarter then, this disposition leads him again to rail at Mr. Ferguson, who had before condescended to some altercation with him; but were we of this gentleman's counsel, we would advise him to desist from any farther attempts to reclaim the obstinately ignorant, from whom, as in the present case, no return can be expected but a profusion of such language as is scandalous to be committed to paper.

Notwithstanding the title of this pamphlet, which declares it to be an Explanation and Proof of the author's Chronology, it is evidently intended only as an answer to Mr. Ferguson's Remarks on it long since made. But so far is it from properly answering its intention, that the principal objections are unnoticed, and the book is entirely employed in absurd calculations, made from *assumed* roots, which, being contrary to nature and all experience, it is impossible to admit as true. He says the 'chief pillars of his system are these few plain, simple principles. 1. A true luni-solar radix, or determinate position of the sun and moon to each other at the creation. 2. A true uninterrupted series of years (both Julian and tropical) collected from the evidence of sacred and profane history. 3. A true length

length of the tropical year. 4. A true length of a mean lunation, or synodical month. 5. A true meridian distance, necessary for a connection of the first meridian with our own. By the last of these articles, viz. the first meridian, he means the meridian at which it was noon day at the moment of the sun's creation, and which he pretends to compute from the other assumed articles; of these, the second is the only one whose calculation he submits to our view, in which he agrees with Mr. Bedford against archbishop Usher, the other three being *arbitrary assumptions* which he has been pleased to make without any authority, and most of them against all authority. Thus in the first article he assumes it as a fact, that the sun was created in the first point of the sign ♈ , and that the moon was then precisely twenty-four hours past the full: a supposition which it seems scarcely necessary to observe there is not the least authority for in the writings of Moses, nor any other, either ancient or modern. In the third article, he *assumes* the true length of a tropical year to be accurately $365\text{ d. } 5\text{ b. } 49\text{ m.}$ without any reason, and contrary to the constant observations of all astronomers, who make it to be nearly $365\text{ d. } 5\text{ b. } 48\text{ m. } 55\text{ sec.}$ And in the remaining fourth article, he *assumes* the true length of a mean lunation to be $29\text{ d. } 12\text{ b. } 44\text{ m. } 1\text{ sec. } 45\text{ thirds}$, also contrary to all observations. These *assumptions* are not only contrary to nature, but they are also inconsistent with each other. For the length of the lunation must depend on the time in which the sun and moon perform their periods round the ecliptic; and as he asserts that the sun's period (or solar tropical year) is $365\text{ d. } 5\text{ b. } 49\text{ m.}$ precisely, and numberless observations have proved the moon's period to be $27\text{ d. } 7\text{ b. } 43\text{ m. } 5\text{ sec.}$ (which we do not know that he has yet denied); by multiplying those two periods together, and dividing the product by their difference, the quotient will shew $29\text{ d. } 12\text{ b. } 44\text{ m. } 3\text{ sec. } 7\text{ th. } 26\text{ fourths}$, for the length of the mean lunation, from his own *assumed* length of the tropical year, which lunation therefore differs considerably from that which he has *assumed*.

His method of calculating backwards and forwards to prove one another, is extraordinary enough. Having *assumed* the tropical year $= 365\text{ d. } 5\text{ b. } 49\text{ m.}$ by the help of this, and one observed time of the autumnal equinox, he computes the moment of the sun's creation, or the time of the autumnal equinox in the 706 year of the Julian period, which is the year of the creation according to our author: thus, among several observations communicated to him by the late Dr. Bradley, (then astronomer-royal) was the observed time of the autumnal

nal equinox at Greenwich for the year 1753, which was Sept. 11 d. 10 b. 24 m. (Old Style): then since, according to our author, there are 5760 Julian years between the Creation, and A. D. 1753, and the length of the Julian exceeding the length of his tropical year by 11 m. hence $5760 \times 11 m. = 44$ days, which added to the 11 d. 10 b. 24 m. and the 30 days of Sept. subtracted, he obtains Oct. 25 d. 10 b. 24 m. for the time of the autumnal equinox at Greenwich meridian A. J. P. 706, or the time of the creation. And if the 10 b. 24 m. be deducted, then Oct. 25 d. at noon is the time of the same at a meridian which is 10 b. 24 m. to the west of the meridian of Greenwich, and which he therefore calls the first meridian. Then, by the exact converse operation, he computes down again from this time of the creation to find the time of the equinox in the year 1753, and on its coming out 11 d. 10 b. 24 m. the same with the observed time with which he had set out, he exults in it as a proof of the truth of his radix, &c. And this is his constant practice on other occasions, vainly fancying he has proved the truth of his principles when he has only proved his rightly following his own rules. By methods similar to this too, it is easy to prove the creation to have been at any time whatever, first *assuming* the length of the tropical year accordingly. But then no such radix will give the true time of the equinox for any other year but that (1753 in this case) from which the first computation is made. Notwithstanding our author is very confident of a contrary opinion, and affects to compute the autumnal equinox from A. D. 1793, thus. Since $1793 - 1753 = 40$, and $40 \times 11 m. = 7 b. 20 m.$ which taken from 11 d. 10 b. 24 m. the remainder 11 d. 3 b. 4 m. (O. S.) he makes to be the time of the equinox in Sept. 1793; but this neither is the time as found by the best tables, nor, we will venture to say, as it will be observed by those who shall then be living. As some farther evidence of the falsehood of his radix, let us by the same rule compute the equinox for some other time lately past, and at which it has been observed, as suppose for the year 1773, when it was observed at Greenwich, Sept. 11 d. 6 b. 39 m. Now $1773 - 1753 = 20$, and $20 \times 11 m. = 3 b. 40 m.$ which taken from 11 d. 10 b. 24 m. the remainder is 11 d. 6 b. 44 m. for the time of the equinox as thus computed, and differs from the truth by 5 minutes, though the difference in the times is no more than 20 years. And thus the method must needs give a false conclusion in every other instance.

Our author is constantly *harping* on a pretended error in Mr. Ferguson's calculation of an eclipse of the moon at Alexandria in Sept. the year before Christ 201, because it differs from

from the time as computed by himself from his own radix, &c. Indeed we should have wondered if they had coincided, or been even near together. But, though we do not think ourselves obliged to defend Mr. Ferguson, or any other person, yet our regard to truth induces us to observe that Mr. Ferguson's time agrees very well with the recorded time of that eclipse; and also it differs by only $2\frac{1}{2}$ minutes from the time of the same, as very accurately computed from the last Tables of the famous Mr. Meyer, the universally acknowledged accuracy of which has considerable weight with us in the present instance.

But we have so often had occasion to remark Mr. Kennedy's mistakes and ungentleman-like behaviour, and observing that he still perseveres in his old track, and that any farther animadversions would be little more than a repetition of what has been said before, we shall not trouble our readers, or ourselves, by any additional reprehension on the subject.

VIII. *Miscellaneous Dissertations on Rural Subjects.* 8vo. 5s.
in boards. [Concluded.] Robinson.

HAVING in a former Number *, considered the first division of this work, and some part of that relating to manures, we shall now resume our account; with what the author observes upon that of Chalk. Under this head he takes occasion to correct a popular error, that it is improper for light land.

* Chalk, says he, has been long used as a great improver of clays and strong loams, and thought to be improper for light land; but it is now found by experience to enrich all sorts of land, the light as well as the strong. Chalk, like marle, opens and mellows clays, and consolidates light soils. Not because it contains any of the vegetable principles, as salts, &c. or that it attracts them from the air. For pure chalk is naturally barren, and no salts are found in it. The author of the *Complete English Farmer*, indeed supposes, that chalk contains in it the principles of fire, because it warms cold clay soils: but it gives no indication of its containing fire more than other calcarious earths; its warming cold wet land, being in consequence of its opening such land, by which the water escapes which stagnates in such land, and is the cause of its coldness. And besides, if chalk had this effect upon cold land, by reason of its heat, it would be pernicious to light hot land, contrary to experience.

* See Crit. Rev. vol. xxxix. p. 397.

Lime is then largely treated of, its nature, qualities, and effects described, accounts of various experiments, by different persons and on different soils, related; from the consequences of which some have rejected the use of lime entirely as being generally hurtful, or if it meliorates the land for one year, proving injurious ever after; while others recommend the use of it, some for certain kinds of land, and others for all lands indiscriminately; some approve the continual and annual use of it in small quantities, and others advise the using it at certain intervals, in large quantities, but different from one another. Upon the whole, however, it seems that lime is a great improver, and that the failure of some experiments with it, has been rather owing to an improper quantity or manner of using it, and running the land out of heart, than to its own qualities.

After descanting on several other single manures, as lime-stone, gravel, soap-boiler's ashes, kelp, wood-ashes, sheep dung, &c. he makes many useful observations on the proper management of sheep, and then proceeds, with his usual accuracy and distinctness, to treat of the subject of composts, or compounded manures.

With regard to common salt as a manure, he says,

'Common salt has long been supposed to be a good manure, but the high duty upon salt prevented the farmers making use of it. This objection is now removed: for by an act passed the eighth of his present majesty, for the encouragement of agriculture, the duty is taken off foul salt, which is to be had at the salt-works, and is now sold in London, at four shillings per hundred weight, and by the ton at three pounds ten shillings. It has not, I believe, been ascertained what is the proper quantity to be used upon land; but by the account of the sellers of this salt in London, the quantity for arable land, is between two and three hundred weight per acre; and for lawns and grass-walks should be sown pretty thick, which will enliven the verdure. Sea-salt is however of so fiery a quality, that it is most adviseable to begin with a moderate quantity, upon every sort of land, as the quantity may be encreased at pleasure, when the effect of it is known.'

After giving an account of some new composts invented and recommended by Dr. Hunter, a gentleman who has much obliged the public by his attention to agriculture, he concludes,

'I have said nothing of liquid manures, to be spread upon land with a water-cart, as a top-dressing; as the powdered manures above-mentioned answer the same purpose with advantage. The liquid manures require a water-cart, and to be drawn by a horse,

a horse, which is prejudicial to the land, and the hot quality of them injurious to the tender young plants. The powdered manures do no hurt in this respect, if sown upon the crop in dry weather, and the first shower of rain washes them down to the roots of the plants, the good effect whereof is soon perceivable from the flourishing state of the crop.'

Our author then proceeds to the third part, on Drill-sowing, the particulars of which are thus specified.

'The principal drill-ploughs hitherto made.—Of Mr. Tull's drill-plough; a general description of it.—Improvement of it by the author.—Of the other principal drill-ploughs, and their defects.—Description of a new and important improvement of Mr. Tull's drill-plough.—The barrel-drill improved, and made a general instrument, to sow all seeds, and at any distance.—Of drilling corn for horse-hoeing, hand-hoeing, and close drilling not to be hoed.—Objections to drilling answered.—Experiments of drilling and hand-hoeing of wheat.—Experiments by Mr. Tull of horse and hand-hoeing of wheat.—His improvements of the hoeing husbandry.—The successful practice of the hoeing husbandry exemplified.—The expences and profits of that husbandry.—Several objections to the hoeing culture considered and answered.—Of the alternate husbandry.—The produce and expence of this method compared with the hoeing culture.—The ancient method of alternate cropping and fallowing.—Examples of this culture.—The same compared with the alternate and hoeing culture.'

These several articles he treats in order, with his usual perspicuity. After remarking on the long and universally acknowledged improper mode of sowing corn and other seeds with the hand, or broad-cast, on account of the waste of seed, and unequal distribution of it, as well as the uncertainty of the depth, and mentioned some few contrivances for sowing in a regular manner, he comes to speak of Mr. Tull's drill-plough, which is accurately described, by references to an engraved plate of its parts, and instructions given for using it, and for properly adjusting the seed-box so as to deliver the due quantity; and as this drill was peculiarly adapted to Mr. Tull's on lands, which were naturally of a light open nature, our author describes the necessary alterations to fit it to other lands, &c.

'Another way of drilling wheat and other kinds of grain, is upon level ground, or broad ridges, in rows about twelve inches distant, and hand-hoed. Most farmers much prefer this method to horse-hoeing; and in general it produces better crops than the broad-cast, and the hoeing cleanses the lands from weeds, and much improves it for the succeeding crop. The saving of seed is a great advantage in this method also; for a bushel of wheat is sufficient to sow an acre,

‘ But in this manner of drilling, the drill-plough with only two shares is not convenient ; requiring too much time to plant any considerable extent of land, with but two rows each draught, and so near together as twelve inches. A drill that sows four rows at once is the most proper, and for this four seed-boxes, and the same number of shares are necessary. As this drill sows only four feet breadth of ground at once, it does not plant so much land as that for horse-hoeing, by above an acre a day, but should not be made to plant more than four rows at that distance ; for it is found inconvenient in practice, to drill a greater breadth of level ground at once than four feet.’

Having enlarged on the inconveniencies of this method, he advances to a third.

‘ There is another method of drilling upon level ground, that does not require any hoeing. The rows are about seven inches distance, and if the land is very clean, may be eight inches asunder. When wheat is drilled in this manner, and advances in the spring, the rows spread and meet, and keep down the weeds. A bushel of wheat sows an acre ; and the crop is generally superior to that sown broad-cast on the same land, with the usual quantity of seed.’

Our author then gives an account of several other inventors and improvers of drills.

‘ Since the time that Mr. Tull published his husbandry and instruments, several ingenious persons have invented drill-ploughs of different constructions from his. One of the first was M. de Chateaufieux, first syndic of Geneva, whereof Mr. Mills, in his Husbandry, has given cuts and a description. It is a curious instrument, but complex and expensive, and constructed to sow only three rows at seven inches distance. Mr. Mills has omitted to describe Mr. Tull’s drill, supposing it to be more complex than the other ; but by mistake, he not being experienced in the practice.

‘ About the same time another sort of drill-plough was invented by Mr. du Hamel, called a barrel-drill, of which more afterwards. This drill has been introduced into Britain and Ireland, first by Mr. Craik, near Dumfries in Scotland, a very ingenious practiser of the new husbandry, who has made some material improvements on Mr. du Hamel’s drill ; and since that, Mr. Wynn Baker has made a barrel-drill, whereof the construction was taken, as I am informed, from Mr. Craik.

‘ Mr. Randall, of York, has invented another of a very different construction from either of the former, the performance of which I am unacquainted with. And Mr. Baldwin, of Clapham, in Surry, has constructed one upon the principles of Mr. du Hamel’s, and to plant more rows at once.

‘ These are the principal instruments for regular sowing, that have come to my knowledge, all which are defective in one particular ;

ticular; they are limited to sow at certain stated distances, from which they cannot be altered. I had a drill made to sow six rows at once at six or seven inches distance, but that was likewise confined to that distance, from which it could not be altered; but since then, I have contrived a method, by which either Mr. Tull's, or the barrel-drill, may be made to plant from one to six rows, and the rows from seven inches to four feet distance.'

Of this he gives a description, accompanied with an engraved representation of the parts. He then particularly describes the other drills before mentioned, specifying their respective advantages and inconveniencies; and then proceeds to a particular discussion of the comparative quantities of grain produced in the several methods of sowing. He next gives an account of several experiments to form the comparison between the profits; but by the way observes that,

'It cannot, however, be truly asserted, as by some has been done, that the horse-hoed crops of wheat are in general greater, or even so great as the sown crops, upon the same land, or upon land of equal goodness, and in the same years. The profit of this husbandry does not altogether consist in the superiority of the crops of this above the common husbandry; but principally in reducing the expence of cultivation, and saving that of manure; whereof none, or very little is necessary in the horse-hoeing husbandry for corn. This is an important article, and a necessary and very expensive one in the common husbandry. It is no small advantage in the hoeing husbandry, that all the manure usually bestowed upon the wheat crop, may be saved for the other lands; for the improvement of meadows and grass-grounds, and for the crops cultivated for cattle, turneps, carrots, cabbages, and cole-seed, and for domestic use, or sale, as potatoes, hops, madder, and several others.

'With regard to the crops obtained from land drilled in equidistant rows, and hand-hoed, though this method of culture is much inferior to horse-hoeing, as it does not near so much improve the land, nor so that successive wheat crops can be obtained from it; yet it is commonly more profitable than sowing it with wheat broad-cast, and the land is, by the hand-hoeing, in much better order for a succeeding crop. Neither is the expence of hand-hoeing so great as the above author seems to think; for once hoeing is frequently sufficient, and it is very rarely necessary to hoe oftener than twice. The hoeing, sun, and free air between the rows, very much strengthen the plants, cause them to throw out many branches, and fill the grain. It is unnecessary to multiply examples of this, and may be sufficient to produce one that is unexceptionable, the experiment made by Mr. Cox, near Lymington, in Hampshire, being a

comparative one between wheat sown broad-cast, and drilled in equidistant rows twelve inches distant; for which the gold medal was adjudged to him by the London Society of Arts.

Our author here gives the experiments at large, which contain accurate details of the several expences as well as the quantities produced, the better to form the comparison. He then answers, in a satisfactory manner, the objections that have been made to the drill-sowing and hoeing husbandry. From the whole it appears that this method is much preferable to the common method of manuring and broad-cast sowing; that the produce is more, the grain better, and the expence less, as little or no manure is required. It is remarkable that the advantage seems to increase with the distance between the rows drilled, at least to a certain limit; that rows distant from each other by six or seven inches, are more advantages than the common broad-cast; that rows of twelve inches distance are better than the former; and that rows of two feet distance are still better than these. One instance of this prodigious increase of grain from the increase of soil is so extraordinary, that it is worth relating here.

‘It is authenticated by the relation of Dr. Watson who has reported an experiment, made by Mr. Charles Miller, son to Philip Miller, esq. the celebrated botanist, by which it appears—That having in the autumn of 1765 planted a single grain of wheat, in the botanic garden at Cambridge; in the spring of 1766 he divided the several plants that tillered from that grain, and transplanted them into fresh earth, by which near two thousand ears were produced from the first single grain. On the second of June, 1766, in order to repeat the experiment, he sowed some grains of the common red wheat, and on the eighth of August he selected a single grain, which had produced eighteen plants; each of these plants were planted out separately; and several of them having pushed out side-shoots, those likewise were divided, and again transplanted. The whole number thus transplanted before the middle of October, amounted to sixty-seven plants; these remained through the winter vigorous, and in the spring of 1767, were again divided and transplanted; and from the middle of March to the twelfth of April, five hundred plants in all were produced, which were suffered to grow without any further division, and when ripe were gathered, and the number of ears thus produced from one grain was twenty-one thousand one hundred and nine; some of the plants producing one hundred ears from a single root, and some of the ears seven inches long.’

We proceed now to the fourth and last article of the work, which is on the force of running water as applied to many necessary

necessary purposes of life. The contents of this part are thus specified :

‘ On the force of running water, &c.—To compute the quantity of water of a river, brook, &c.—To make a half-second pendulum for this use.—Of undershot mills, and dimensions of one measured by the author.—The velocity and quantity of water to this mill, and the work done by it.—Experiments to determine the velocity and quantity of water through different apertures —A general mistake relating to them rectified.—A valuable improvement in the wheels of undershot-mills.—Of overshot-mills, their advantages and defects.—Compared with undershot-mills from experiments.—Of breast shot mills.—The dimensions of one measured by the author.—These three sorts of mills compared.—The quantity of water that each of them require.—The quantity of water in the Thames, at Westminster-bridge —Of the force, impulse, or momentum, of running water.—Of the bottomwork of mills and other machines.—The best method of constructing them, to prevent blowing.—Of coffer-dams made use of in building the piers of bridges.—Of Daggenham breach.—Of Archimedes’ screw-pump, and how constructed.—Of the best kinds of mortar for the bottoms of water works.—Of making canals to conduct water for mills and other engines.—The manner and expence of making them.’

Of this part too our author, in the introduction, says,

‘ In very flat countries, as Holland, they have abundance of water ; but that having no current, is of no use to them in their machinery, wherein they are obliged to make use of wind. Of windmills they have great numbers, and employ them in all manner of heavy work : for grinding corn, fulling, sawing, in manufactures of paper, oil, metals, and many others ; but with regard to power and steadiness, water is far superior to wind. In Britain there is great conveniency of water, but we are often defective in the application of it. Much more business might be done with the same water, if applied in the best manner. To assist those who would erect such works, and the workmen employed to erect or repair them, is the intention of this Dissertation.

‘ The mechanic arts have their foundation in geometry. But in forming rules for practice, many circumstances occur, that cannot be accounted for by theory alone, without experiments. Water raised to a head, and issuing through apertures made below, has in theory a certain velocity ; and it has been supposed, as indeed it seemed probable, that the quantity issuing was constantly and directly proportional to the velocity ; and upon that supposition, rules were laid down of the expence and impulse of water passing through these apertures. But it appears from experiments that the quantity is not to be determined from the velocity, and that the calculations of its im-

pulse, founded on that supposition, is erroneous: which is necessary to be attended to, in the construction of all machines to be worked by the force of water.

‘ The construction of the bottom-work of mills, locks, sluices, &c. with proper materials, and in such manner as to prevent their decaying, and to secure them from blowing, are matters of no small importance in these works; and concerning these, the reader will find here such directions as may be relied on in practice.’

To this declaration we shall readily subscribe, our author having not only treated of things in constant and of important use, but also in a practical manner, and from real experience and observation. We must however remark, that he has expressed himself rather in a loose and unguarded manner concerning the velocity of issuing water; for the velocity is nearly in a constant ratio to the quantity, which is always determinable from the former, as appears by many experiments related by the writers on the subject; and our author has determined the quantity of water in this very manner. All he seems to mean here therefore is, that, in estimating the quantity of water issuing through an orifice by the pressure of water whose surface is above it, we are not to take the whole quantity which would issue through the hole quite full, with a velocity equal to that acquired by the fall of a heavy body through a space equal to the whole height of the surface above the hole, but only about two-thirds of that quantity. In this remark there is nothing new nor different from the practice and rule established ever since the publication of sir Isaac Newton's Principia, in which (lib. ii. prop. 36.) he has laid down these very rules from experiments, and which have been confirmed by several others since. The quantity then is certainly determinable from the velocity, it being equal to two-thirds (or rather twelve-seventeenths according to sir Isaac Newton) of the aperture joined to the velocity; and the velocity is determinable from the altitude of the water, it being that which gravity produces through the given height. This defect seems not to arise from any in the velocity as determined by rule, but from the hole not being quite filled with the issuing water, as appears by its forming a smaller stream a little without the hole than might seem proportioned to the diameter, the diminution being about $\frac{1}{5}$ th, or rather $\frac{4}{25}$ ths of the diameter of the orifice, and consequently the quantity diminished in the ratio of 25×25 to 21×21 , namely 1.417 to 1, or 17 to 12 nearly, or nearly 3 to 2. Nor is this quantity different from that which is found by the rule as more usually expressed by mathematicians at present, who use the whole
area

area of the hole as combined with the velocity acquired by falling through only half the altitude of the water; for the velocities being in the subduplicate ratio of the heights fallen, the velocities in these two cases will be as $\sqrt{2}$ to $\sqrt{1}$, that is as 1.414 to 1, which is nearly the same ratio as before.

Our author too has, through haste we suppose, made some mistakes in the numerical calculations; but as his methods of practice are just, and the calculations only given as illustrations of them, they are not of any bad consequence.

IX. *An Inquiry into the Rise and Establishment of the Royal Academy of Arts. To which is prefixed, a Letter to the Earl of Bute.* By Robert Strange. 8vo. 2s. Dilly.

AS the Letter prefixed to this Inquiry, though of a personal nature, relates to the history of a private transaction which seems to have proved of great detriment to an artist of distinguished merit in his profession, we shall present our readers with an account of the facts, as they stand upon his authority.

In the year 1760, after Mr. Strange had communicated to the public his intention of visiting Italy, Mr. Ramsay, who was at that time employed to paint two whole length pictures, one of his majesty, then prince of Wales, and the other of lord Bute, signified to him that it would be agreeable both to his royal highness and his lordship if he would engrave a print from the former of these pictures, which was then finished. Mr. Strange, apprehending from the manner in which the proposal was delivered, that it was more the private wish of Mr. Ramsay than the immediate desire either of the prince or lord Bute, represented to him how incompatible such a work would be with his other engagements, and the great loss he should sustain by postponing them; adding that he was morally certain, neither his royal highness nor lord Bute were sufficiently acquainted with the nature of such undertakings. That had it been the work of a few months, he would not have hesitated to comply with his request; but as that portrait would employ him nearly the space of two years, it became an object of importance to his family. He therefore begged leave to decline the undertaking, at least till Mr. Ramsay had represented his situation, which he earnestly requested he would do.

These particulars Mr. Strange related to two gentlemen, mutual friends to Mr. Ramsay and himself, and by whose opinion he was resolved to conduct himself in the affair. They approved of what he had done, and added that he ought by

no means to listen to proposals made by Mr. Ramsay alone: observing at the same time, that if either the prince or lord Bute desired their portraits might be engraved by him, they would undoubtedly see him on the occasion; an honour to which he had before been frequently admitted.

Mr. Strange went directly to lord Bute, to know his pleasure, and to ascertain how far his conjectures with respect to the work proposed were well founded; but he had not the honour of seeing his lordship. He afterwards waited on Mr. Ramsay, and told him that he had maturely considered his proposal, but that he was more than ever convinced of the force of the reasons which he had formerly given him, and begged that he would represent them respectfully to the prince and his lordship. Mr. Ramsay, who appeared to be much disappointed, answered, "Give your reasons yourself." Mr. Strange replied, that so he had intended; that he had been at lord Bute's house, but was not admitted; and that as Mr. Ramsay had brought him a proposal, he thought it incumbent upon him to return the answer. Here they parted, and Mr. Strange went a second time to pay his humble respects to lord Bute, but to as little purpose as before; and receiving no message from his lordship, he concluded that the proposal had come chiefly from Mr. Ramsay.

About a fortnight after, Mr. Chambers, architect, brought Mr. Strange a message directly from the prince, informing him, that his royal highness was desirous he should engrave the two whole length portraits painted by Mr. Ramsay; that he should lay aside every other engagement, and begin with that of his lordship; and that the prince, in consideration of his trouble, would make him a present of one hundred guineas, and patronise a subscription for these portraits*.

This proposal, says Mr. Strange, alarmed him so much, that he was at a loss what answer to make. He considered the sum mentioned, how inadequate soever to the labour of almost four years, as an effect of his royal highness's generosity in the intention, who being a stranger to the nature of such undertakings, imagined that the plates might be executed in the course of a few months; and he regretted that

* In this part of the Letter the following anecdote is subjoined, in a note.

"M. Ryland was afterwards employed to engrave them. He consumed almost four years in executing this work. He was paid one hundred guineas for making the drawings, and received fifty pounds each quarter, during that period, besides the advantage that arose from the sale of the prints. And even the above sum has been continued to him by way of salary."

Mr. Ramsay, as it now appeared, had not represented, according to his request, the situation of his affairs: which had he done, it would probably have procured him the honour of seeing lord Bute, and prevented the message that was now so distressing to him. He told Mr. Chambers, that he wished to avoid giving any answer to his proposal till he had seen lord Bute. Mr. Chambers, who could not but observe his uneasiness, said that he was not only concerned, but sensible how disadvantageous such an offer was to his interest, the moment he was authorised to make it; but intimated, that as he was only a messenger in the affair, he could not help delivering it: adding that it was necessary he should have an answer, because the prince was impatient for his return. Mr. Strange related to Mr. Chambers the particulars of what had passed between Mr. Ramsay and him; and concluded by begging him to lay, with all duty and submission, his situation before the prince, and by declining to accept the proposal that was made to him, till his royal highness should be informed of the nature of such works. Mr. Chambers gave him every assurance of his friendship, and promised to return in a day or two, to let him know what passed on the occasion. He returned accordingly, and said that the prince was exceeding well pleased, and thought his reasons were both natural and just. This declaration rendered Mr. Strange perfectly easy; but in a day or two after, he was surprised by a friend telling him that he had seen Mr. Ramsay, who informed him that he had met lord Bute; and that his lordship said, the prince was so provoked at Mr. Strange's refusal, that he could not bear to hear his name mentioned.

‘ These two accounts, says Mr. Strange, of the prince's opinion on this subject are no doubt contradictory, but I am sorry to be forced to observe, that experience seems to have confirmed what your lordship was said to have declared. From that period, the protection, with which I thought myself highly honoured, and which I was justly proud of and grateful for, has been totally withdrawn from me. But this could never have happened, had my situation and the nature of the proposal been fairly stated to the prince, as I represented them to M. Chambers. For in that case it cannot be supposed that his royal highness, so conspicuous for humanity and benevolence, would have expressed himself in the words above mentioned, and much less that I should become an object of resentment for having declined to undertake a work so evidently detrimental to my family. Yet by the sequel it would appear that such has been my misfortune.

‘ In this question between M. Chambers and me, I must, with the most humble submission, appeal to his majesty's known justice

justice and clemency. His memory is good, and the circumstances of the case are simple and few. If the king was misinformed, and I thereby misrepresented, he must be sensible, if ever he should vouchsafe to peruse the following sheets, that his influence has been used to oppress an injured artist. If M. Chambers did not deliver my answer to the prince himself, some third person might be the author of this injustice.

After remaining in town a few days, and leaving the issue of my proposals to the generosity of the public, I returned to Kensington. It was at this crisis that I began first to experience the consequence of his royal highness's and your lordship's displeasure. The reasons which I had given, and which I now faithfully relate, for declining to execute the work proposed to me, had no doubt been suppressed, and my conduct so misrepresented, as laid the foundation for the prejudices that were imbibed against me. The subscription, for the publication of my prints, then in hand, was but just opened, when, all of a sudden, reports were spread greatly to my disadvantage: reports false and void of all foundation. But how could one, my lord, in my humble situation of life, bear up against the supposed influence of a young amiable prince, the favourite of his people, and against the power of a nobleman, who promised to become the *Mecænas* of the age? My subscription therefore received an immediate check; and my friends, hearing the injurious reports, and not knowing how to contradict them, were much alarmed. Finding this to be the case, I abandoned my works at Kensington, and returned to town, in order to justify myself to my friends and to the public. Every body who heard my story saw clearly into the bad intention with which these reports were circulated. On this occasion I endeavoured, for a third time, to get admittance to your lordship, but was still refused. This I thought the more extraordinary, as you know, my lord, I had never, before this affair was agitated, been denied that honour. I then took the liberty of writing to you on the subject, in which I explained the nature of the work proposed to me, and the reasons for which I had declined it: viz. the important concerns of a husband, and father of a numerous and encreasing family. I even wished a hearing upon the subject.

'To this letter your lordship did not condescend to honour me with any reply. Nor had I ever an opportunity of personally justifying myself. Daily experience has however taught me, that I had incurred, although innocently, your firm displeasure.'

Soon afterwards Mr. Strange set out on his intended journey to Italy, not even without hope, as himself confesses, that time, and the merit of the undertaking which he had in view, would remove the prejudices that had been unjustly conceived against him. Unfortunately, however, in this he was mis-

mistaken, and he found that 'persecution was to haunt him even beyond the Alps, in the shape of Mr. Dalton.'

In his journey from Florence to Parma, in the year 1763, he passed through Bologna; and being informed that Mr. Dalton, accompanied by Mr. Bartolozzi, was there, he stopped a day on purpose to wait on the former. Their conversation turned chiefly on the arts. Mr. Dalton was particularly desirous to know what Mr. Strange intended to do at Bologna. The latter informed him, that upon his first coming into Italy, he had made an excursion from Florence to that place, to take a view of the collections of painting, in order to form an idea of the time it would be necessary for him to remain abroad; and that he had then fixed upon a few pictures, of which he was to make drawings, upon his return from Parma. Mr. Dalton then asked what these were; when Mr. Strange, unsuspecting of any insidious design, told him, *the circumcision*, and *Abraham putting away Hagar* by Guercino; *St. Peter and St. Paul*, and the *Aldrovandi Cupid*, by Guido. Mr. Strange asked him if he was to employ Mr. Bartolozzi at Bologna. Mr. Dalton said he was not: adding that he had only brought him from Venice on a jaunt of recreation, to which city he was to return the Wednesday following.

'Here ended our conversation, proceeds Mr. Strange, and next morning I continued on my journey to Parma, where I remained about three months. Will it be credited, my lord, when I inform you, that during my stay at Parma, M. Dalton had suspended Mr. Bartolozzi's return to Venice, and had employed him to make drawings of the very pictures, or such of them as he could get access to, which I had unwarily told him were the objects of my journey? Could any person of candour have imagined this? Or could I have suspected that M. Dalton would have availed himself of his majesty's name to perform so unworthy an action?

'I knew nothing of this till my return to Bologna. The day after my arrival there, I waited on cardinal Malvezzi, the archbishop, by whose interest I was to get access to the picture of the *circumcision*, it being an altar piece. No sooner had his eminency perused the letter, I had the honour to present him, than he informed me that one M. Dalton, a bookseller to the king of England, for such he called him, had lately made application to him, in the name of his majesty, who, he said, was desirous of having a drawing of that picture: that he had obtained for him permission to do it, and that the drawing was executed by M. Bartolozzi. He expressed the great difficulty he had to obtain the consent of the nuns, to whom it belonged, to allow a scaffold for that purpose, to be erected opposite to the altar. After much entreaty, I found it

was to no purpose to continue my solicitation at this time, and retired.

I then went to the Sampieri palace, where two of the pictures were, which I had mentioned to Mr. Dalton. Here too I found an absolute denial. Signor Valerio Sampieri, the proprietor, was pleased to give me this reason, viz. that as he had refused many of the nobility and princes in Europe, who desired to have copies of these pictures, he could not with any propriety deviate from his former resolution. He added, indeed, that if I would be satisfied to make a drawing, as was lately done by M. Bartolozzi from a copy, which he had of the St. Peter and St. Paul, I was at liberty. This naturally led me to ask some questions, which produced the following declaration. He said that M. Dalton had applied to him in the name of the king, for permission to have drawings made of the two pictures I desired to engrave, but that he had for the reason already given declined it: he allowed him, however, to make a drawing, which M. Bartolozzi had executed, from the above mentioned copy; and renewed to me the same offer. I thanked him, and said that a print engraved from such a copy would neither do justice to the merit of the original, nor credit to my reputation.

Next morning I turned my thoughts upon the Aldrovandi Cupid. For this purpose I waited on count Cassali, a Bolognese nobleman, to whom I had the honour to be particularly recommended. No sooner had I communicated to him my desire, than he made answer, that it was the picture in Bologna he could most readily command. The senator Aldrovandi, he said, was his particular friend, and that he was that very evening to accompany his lady to the opera, where he would see him, and settle the affair with him. I waited on the count the following morning, when I found that M. Dalton had not only got the start of me likewise here, but had put an effectual stop to every chance I might have had of accomplishing my desire. He told me with regret, that he had not succeeded with his friend, and that the reasons he had given him, for not complying with his request, were so satisfactory, that they left no room to urge the affair. He then gave me the following particulars, desiring that I might not, at that time, mention them in public. Application, he said, had been made to the senator Aldrovandi by a M. Dalton, who was collecting pictures for the king of England, to have a drawing made by M. Bartolozzi of the sleeping Cupid by Guido, which above all other pictures he wished to recommend to his majesty,—that a price had been agreed upon for the picture,—that the drawing had been sent to London,—and that the final conclusion of the bargain waited only the king's approbation, which M. Dalton assured him would arrive about that time. He added, that the senator Aldrovandi looked upon the picture as engaged to his majesty, but said, if the bargain did not take place, that I should cer-
tainly

tainly be permitted to engrave it. With this declaration I was obliged to be satisfied.

In the evening I went to pay my respects to signor Ercole Lelli, an ingenious artist and an excellent anatomist. This gentleman was well acquainted with M. Dalton. During the course of our conversation, I related to him the particulars of the two preceding days, and mentioned what had formerly passed between M. Dalton and me at Bologna; I even hinted to him what I apprehended had influenced his conduct. Signor Lelli told me, that he had frequently intimated to M. Dalton his surprize at his having suspended M. Bartolozzi's return to Venice, in order to make drawings of the pictures in question, he being no stranger to my intention of engraving them. Signor Lelli said—"In queste occasioni mi pareva sempre stupido e confuso, e fin al questo momento io non ho potuto mai comprenderlo"—"On these occasions he appeared always stupid and confused, and till this moment I never could comprehend him."

To support the charge against Mr. Dalton, of making an improper use of his majesty's name, the author of the letter produces certificates from cardinal Malvezzi, and the senator Aldrovandi. Happy had it been, he observes, had his supposed offences been expiated with his journey to Italy; but what he had hitherto experienced served only as a prelude to what was preparing for him on his return to his native country.—He then lays before his lordship the unworthy treatment he met with, upon his arrival at London, from a set of men, who were directors of the Society of Artists, and to whom his majesty has been pleased to give the direction of the Royal Academy. The remainder of the Letter is employed on this subject, and contains a recital of the means which have been used to ruin the interest of the author, and even to reflect disgrace on the art which he professes, from motives of personal prejudice. Mr. Strange traces the progress, and vindicates the honour and utility of the art of engraving, with a degree of warmth becoming a man of a liberal and ingenuous spirit; and in the Inquiry into the Rise and Establishment of the Royal Academy, he presents us with many just remarks on the defects of that institution, which are worthy of attention.

Totally unacquainted as we are with this ingenious artist, and knowing him only by the character which he bears, of acknowledged eminence in his profession, we cannot help regretting that he should so undeservedly have incurred the displeasure of his majesty and the noble lord to whom the Letter is addressed; and our sympathy is the more strongly excited in his behalf, as the event appears to have operated to the no small detriment of his fortune. We also cannot avoid being

being affected with regret, to find that the plan upon which the Royal Academy is conducted, is so ill calculated for the encouragement of the arts, as entirely to frustrate the end for which it was instituted. Personal resentment and mean prejudices are incompatible with that generous emulation and love of genius which ought to be the animating principles of all societies of this kind.

X. *The History and Antiquities of the Parish of Halifax, in Yorkshire. Illustrated with Copper-Plates. By the rev. John Watson, M. A. and F. S. A. 4to. 11. 1s. Boards. Lowndes.*

IT has been repeatedly suggested, as the best means of procuring a full and accurate account of the antiquities in the various parts of Great Britain, that all gentlemen who have leisure and inclination to prosecute the subject, should endeavour to elucidate the ancient state of the places and neighbourhood of their residence; from the collection of whose observations a copious and general system would result. But those who have recommended this plan seem not to be aware of the enormous bulk to which a work so conducted must extend. When that which now lies before us, relative to one parochial district only, amounts to no less than 764 pages, in quarto, how vast ought to be the repository that should contain the accumulated antiquities of the whole island! Such voluminous publications, even on subjects the most interesting and important, bear no reasonable proportion to the longest term of human life; and he who should say with Mr. Watson in his motto, *I have considered the days of old, and the years that are past*, might leave himself very little time to consider of any thing else. The knowledge of antiquity is certainly both amusing and ornamental; but it ought not so much to engross the attention, as that men should spend their time chiefly in contemplating the vestiges of former ages. It is an almost general fault of antiquarians that they treat of their subject too diffusively, and frequently likewise without any proper discrimination. They are apt to consider every circumstance that relates to preceding generations as of equal importance; and what renders their enquiries yet more uninteresting is, that of late the writers of this class have extended the denomination of antiquity so far down, as nearly to the end of the last century.

In the work which at present claims our notice, Mr. Watson has without doubt too freely used the great scale, of which we have signified our disapprobation; and we are of opinion it will likewise appear, that he has unnecessarily swelled the volume

Volume with some articles, which fall not within the department either of history or antiquity.

The work begins with an account of the parish of Halifax, in the West Riding of Yorkshire, under the general heads of fire, air, or weather, earth, and water; after which we are presented with the druidical remains in the townships of Barkisland, Norland, Rishworth, Stansfield, Sowerby, and Warley. These, like other druidical remains in Britain, consist of large stones, of which the figures are delineated in plates. Mr. Watson observes, it may be thought a mistake to suppose that the Druids were settled in the parish of Halifax, because groves were essential to their worship, and there is not a tree, or even a bush, in all the neighbourhood. But in proof that the country was anciently covered with wood, he instances the signification of the British name Catmoss; and what is a circumstance of greater weight, he informs us, himself has observed that such mosses in the parish as are cut into for the sake of fuel, are full of the fragments of trees. In the following passage Mr. Watson endeavours to maintain, that one of these druidical remains, named Bride-stones; was appropriated to the celebration of the marriage ceremony.

What then if this was a druid temple, used (amongst other things) for marriage? The words groom and bride, lead one, in some measure, to think so; for why should names of this sort be used, except to keep up the remembrance of some antient custom? We are told by Borlase, p. 183. of his *Antiquities*, that about eight miles from Bath is a druidical remain of erect stones, called the Wedding. But why the wedding, if no such ceremony was ever performed there?

If it be said, that bride-stones may only be a modern name given to the rocks in Stansfield, on some trifling, but now unknown occasion; I answer, that this was the name by which they were known towards the end of the fifteenth century; for I have seen an original deed, in the hands of one Mitchel, of High Greenwood, in Stansfield, dated 6 Henry VII. wherein Richard Radcliffe, of Todmorden, Esq. grants to one John Olynrake, of Colingworth, a messuage called Falgynroyd, in Stansfield, lying between an hill called Humberd, on the south, Bridstones on the north, Stanele on the east, and Ork-ndstone (probably mis-wrote for Rocking-stone,) on the west. If then they were so well known by this name about the year 1491, as to be distinguished by it in deeds, we may reasonably conclude that it was no new appellation even then, and therefore might possibly be much older than that period, most likely as ancient as the days of our Saxon Ancestors, who knowing by tradition that these two standing monuments had been sacred to the marriage rite, gave one the name of the Bnyð, which, in their language, signified a woman just given in marriage, and the

other that of Euma, a man, meaning the bride's man, or husband, from whence comes our bride's groom.

'If the above conjecture is right, then I conclude, that, during the ceremony, the groom stood by one of these pillars, and the bride by the other, the priests having their stations by the adjoining stones, the largest perhaps being appropriated to the arch-druid, or the priest of the highest authority, when he gave his attendance on the occasion. Civil contracts, we know, were performed, the parties standing at the same time by a pillar. Thus Judges ix. 6. Abimelech was made king by "the pillar which was in Shechem;" and when Jehoshaphat was to be chosen king, and the covenant was to be made between the Lord, the people, and him, he "stood by a pillar, as the manner was;" 2 Kings, xi. 14. And why might not religious agreements (if they were looked upon in that light) be thus made, before the introduction of Christianity? A stone pillar, amongst people, who dealt so much in representations, was no unfit emblem of the strong and perpetual obligation the contracting parties laid themselves under.'

The author next treats of Roman affairs in the parish of Halifax. There is not, we are told, the least visible remains of a Roman station in the whole district; but two military ways are supposed to have gone through it, one leading between Manchester and York, the other between Manchester and Aldborough. Very near the township of Stainland, however, Mr. Watson informs us, that there are evident traces of an ancient settlement, of which he had the honour to be the first discoverer, and which he supposes, in opposition to Camden, to have been the *Cambodunum* of the Romans.

After treating particularly of several Roman inscriptions discovered in the neighbourhood, the author proceeds to the Saxon and Danish affairs in Halifax parish, which afford little subject for his observation. He then briefly mentions historical memoirs of Halifax parish, in the time of Charles I. and passes from hence to the consideration of its trade. He is of opinion, that no great progress was made in the parish of Halifax, respecting the manufacture of woollen cloth, till towards the end of the reign of Henry VI. but he maintains that the trade was certainly introduced before that time; upon the authority of a court roll, dated at the court of the prior of Lewes, held at Halifax, in the year 1414, wherein Richard de Sunderland, and Joan his wife, surrender into the hands of the lord, an inclosure in Halifax, called the Tentur-croft. He also finds that two fulling-mills were erected in Rastrick, about the seventeenth year of Edward IV. The author then gives a list of the mills in Halifax parish, taken in the year 1758; concluding the chapter with an account of such tradesmen's tokens

as have been coined within the parish, and come to his knowledge.

He afterwards takes a view of the forests, chaces, and parks, within the district, and next delivers an account of the manors, copyholds, graveships, knights fees, and ancient taxes. We are then presented with an extract from the survey of the manor of Wakefield, made in 1314; an account of the earl of Leicester's land in the parish; the number of inhabitants in the parish, in 1763 and 1764, &c. Next follows a topographical survey of the scene of our author's observations, from which we shall lay before our readers the account of the estate of Howroyd.

This estate, in 1419, which is the date of the oldest deed I have seen relating to it, was the property of one William Woodhead, of Barsland, after which it came to the several names of Gledhill, Birtenshall, Hanson, Firth, and Mouldson, till the year 1639; viz. 12th Sept. 15 Cha. I. when William Horton, of Firth-house, gent. son and heir apparent of William Horton, of Barkisland, gent. bought it of Thomas Mouldson, who, then lived at it, and in this name it has continued ever since. It is, in the year 1774, the seat of Joshua Horton, esq. a justice of peace for the West riding of Yorkshire, and a younger brother of the late Sir William Horton, of Chaderton, bart. The present house, (except the additions very lately made to it,) was built in 1642, by the purchaser of it, William Horton, who married Elizabeth, daughter of Thomas Gledhill, of Barkisland, and who, besides the arms of Horton and Gledhill, put in the hall window, in stained glass, the following devices and mottoes:

A female figure, called Auditus, (or Hearing,) playing and singing to a guitar. Underneath, these lines:

The am'rous hearts of lovers to provoke,
Rare is my voice, and nimble is my stroak:
How can that woman but be said to waver,
That can so swift divide, so sweetly quaver?

2. Visus, (or Sight,) at her toilet, and these words:
How do you like me, gallants, in this dress?
'Tis neat, altho' not costly, you'll confess.
In face or habit I no fault can spy,
It is brave, or else my glass doth lie.

3. Odoratus, (Smelling,) with flowers before her, on a table, and underneath,

You dames which have the dainty nose
Sometimes to smell the violet and the rose;
But if about you all goes not well,
Your little dog is near, which will excuse the smell.

4. Tactus, (Touch,) having just cut her finger, and underneath,

‘ A surgeon ! I am wounded, for I bleed,
And I shall faint, unless he come with speed ;
Some may suppose our judgments are but slender,
To have our knives so sharp, our skins so tender.

‘ 5. Gustus, (Taste,) a female figure smoaking and drinking,
and underneath,

‘ Match me this girl in London, nay, the world ;
For feather'd beaver and her hair well curl'd :
To none of our viragos she'll give place
For healthing sack, and smoking with a grace.

‘ To make the above emblems the stronger, near to Hearing is a buck and hare, alluding to the music in hunting ; near to Seeing, a king's fisher, which is a quick-sighted bird ; near to Smelling, a parrot, holding fruit to its beak ; near to Feeling, a greyhound, with an hare lying at its feet ; and near to Tasting, a wolf devouring a lamb.’

We afterwards meet with the history of Sir John Eland, of Eland, and his antagonists, written in verse, and consisting of 124 stanzas ; the subject of which is a family-quarrel. Mr. Watson then endeavours to give the etymology of the names of several places, with the view of affording the reader a clearer idea of the history of the neighbourhood, and of what language was formerly there used.

The most interesting subject in this History is the account of the gibbet-law at Halifax, which is supposed by many antiquarians to have been peculiar to that part of England. The law was, that if a felon be taken within the forest of Hardwick, or its precincts, with goods stolen out of that district, either *hand-habend*, *backberand*, or *confessand*, of the value of thirteen-pence halfpenny, he should after three markets, or meeting-days, after his apprehension, be condemned in the town of Halifax, and have his head severed from his body. Mr. Watson gives the following account of the method of procedure in these cases.

‘ Out of the most wealthy, and best reputed men for honesty and understanding, in the above liberty, a certain number were chosen for trial of such offenders ; for when a felon was apprehended, he was forthwith brought to the lord's bailiff in Halifax, who, by virtue of the authority granted him from the lord of the manor of Wakefield, (under the particular seal belonging to that manor,) kept a common jail in the said town, had the custody of the ax, and was the executioner. On receipt of the prisoner, the said bailiff immediately issued out his summons to the constables of four several towns within the above precincts, to require four frith-burghers within each town to appear before him on a certain day, to examine into the truth of the charge laid against him ; at which time of appearance,
the

the accuser and the accused were brought before them face to face, and the thing stolen produced to view; and they acquitted, or condemned, according to the evidence, without any oath being administered. If the party accused was acquitted, he was directly set at liberty on paying his fees; if condemned, he was either immediately executed, if it was the principal market day, or kept till then, if it was not, in order to strike the greater terror into the neighborhood, and in the mean time set in the stocks, on the lesser meeting days, with the stolen goods on his back, if portable, if not, before his face. And so strict was this customary law, that whoever within this liberty had any goods stolen, and not only discovered the felon, but secured the goods, he must not by any underhand, or private contract, receive the same back, without prosecuting the felon, but was bound to bring him, with what he had taken, to the chief bailiff at Halifax, and there, before he could have his goods again, prosecute the stealer according to antient custom; otherwise he both forfeited his goods to the lord, and was liable to be accused of theft-bote, for his private connivance, and agreement with the felon. After every execution also, it seems that the coroners for the county, or some of them, were obliged to repair to the town of Halifax, and there summon a jury of twelve men before them, and sometimes the same persons who condemned the felon, and administer an oath to them, to give in a true and perfect verdict relating to the matter of fact, for which the said felon was executed, to the intent that a record might be made thereof in the crown-office.

It does not appear upon what authority this special privilege was founded; for no charter could be produced in its support, even about the year 1280. The prescriptive right, however, remained unquestioned, and seems to have been regularly exercised till the middle of the last century. Mr. Watson has subjoined a list, collected from the register-books at Halifax, of such persons as have been beheaded there, since entries were made of such transactions; amounting in the whole to forty-nine.

After a long detail of the etymology of places and pedigrees, we are presented with an account of lands, &c. in Halifax parish, belonging to religious houses; an account of the churches and chapels in the vicarage of Halifax; epitaphs in the church-yard; Ealand chapel, with a list of the curates, and testamentary burials; Heptonstall chapel, with its curates; Rastrick chapel, with its curates; Ripponden chapel, Luddenden chapel, &c. with their curates.

The next division of the volume is a biographical history, giving an account of such authors, and persons of note, as have been born, or have lived, in the parish of Halifax. The only persons of any eminence, mentioned in this catalogue,

which contains about sixty names, are sir Thomas Browne, Daniel de Foe, and archbishop Tillotson. We hope it will not offend the gentleman's modesty, should we likewise mention the name of Mr. John Watson, which, indeed, we cannot handsomely avoid, as he has already placed himself in alphabetical arrangement, among the literary and other worthies of the parish of Halifax.

Next follows a vocabulary of uncommon words used in Halifax parish, with conjectures about their derivation. This is succeeded by an account of the charitable donations within the vicarage, and tedious extracts from wills, which occupy about an hundred and eighty pages of the volume. The whole concludes with a descriptive catalogue of 1083 plants, growing in the parish of Halifax; and the work is embellished with several plates, which are well engraved.—It is observable that Mr. Watson affects a singularity, in uniformly spelling the word *says* with an *i* instead of a *y*, for which orthographical innovation there appears to be no reason in analogy. Our objections however lye chiefly against the materials of the work, which are often of a frivolous nature; and we wish that in the author's intended publication of a similar kind, he would be more attentive to the importance of the subjects on which he bestows his investigation.

XI. *Sterne's Letters to his Friends on various Occasions. To which is added, his History of a Watch Coat, with explanatory Notes. Small 8vo. 2s. Kearsly.*

THESE Letters are written so much in the manner of the author to whom they are ascribed, that there is no reason to question their authenticity. They are thirteen in number; the second of which is the only one in the collection not of the composition of Mr. Sterne; having been sent him from Dr. Eustace in America, with a walking-stick. The name of any other correspondent is not mentioned; but the Letters are uniformly subscribed by the reputed author, which was not the case in those of Yorick to Eliza, lately published. The thirteenth Letter was printed in a small pamphlet some years ago. It had been written with the view of exposing to ridicule, the conduct of a person who enjoyed a lucrative benefice, and endeavoured to have it intailed on his wife and son after his decease, to the prejudice of a gentleman who was the friend of Mr. Sterne, and expected the reversion. The surmise of the satire reaching the ears of the monopolizing beneficiary, we are told that he offered to resign his pre-

pretensions to the next candidate, upon condition, that the sarcasm should be suppressed. This proposal, it is to be presumed, was accepted by Mr. Sterne; and that therefore the production has not been buried in oblivion, we are inclined to impute to the avidity with which the editor was certain that the public would receive any posthumous work of the author of *Tristram Shandy*. The style of the ridicule may be conceived from the title of the piece, which was to have been, "The History of a good warm Watch Coat, with which the present Possessor is not content to cover his own Shoulders, unless he can cut out of it, a Petticoat for his Wife, and a pair of Breeches for his Son."

As a specimen of these Letters, we shall present our readers with the following.

To * * * * *

— "The first time I have dipped my pen into the inkhorn is to write to you—and to thank you most sincerely for your kind epistle!—will this be a sufficient apology for my letting it lay ten days upon the table without answering it?—I trust it will;—I am sure my own feelings tell me so—because I feel it to be impossible for me to do any thing that is ungracious towards you. It is not every hour, or day, or week, in a man's life, that is a fit season for the duties of friendship:—sentiment is not always at hand—folly and pride, and what is called business, oftentimes keep it at a distance: and without sentiment, what is friendship?—a name!—a shadow!—But, to prevent a misapplication of all this (though why should I fear it from so kind and gentle a spirit as yours?) you must know, that by the carelessness of my curate, or his wife, or his maid, or some one within his gates, the parsonage-house at ——— was, about a fortnight ago burnt to the ground, with the furniture which belonged to me, and a pretty good collection of books—the loss about three hundred and fifty pounds—The poor man, with his wife, took the wings of the next morning and fled away.—This has given me real vexation—for so much was my pity and esteem for him, that as soon as I heard of the disaster, I sent to desire he would come and take his abode with me, 'till another habitation was ready to receive him—but he was gone; and, as I am told, for fear of my persecution—Heavens! how little did he know me, to suppose that I was among the number of those wretches, who heap misfortune on misfortune—and when the load is almost insupportable still add to the weight.—God, who reads my heart, knows it to be true, that I wish rather to share than to increase the burden of the miserable—to dry up instead of adding a single drop to the stream of sorrow.—As to the dirty trash of this world, I regard it not; the loss of it, does not cost me a sigh—for, after all, I may say with the Spanish captain, that I am as good a gentleman as the king, only not quite so rich.—But to the point—

Shall

‘ Shall I expect you here this summer? I much wish that you may make it convenient to gratify me in a visit for a few weeks. I will give you a roast fowl for your dinner, and a clean table-cloth every day; and tell you a story by way of desert.—In the heat of the day we will sit in the shade; and in the evening the fairest of all the milk-maids, who pass by my gate, shall weave a garland for you.

‘ If I should be so unfortunate as not to see you here, do, contrive to meet me the beginning of October—I shall stay here about a fortnight, and then seek a kindlier climate.—This plaguy cough of mine seems to gain ground, and will bring me at last to my grave, in spite of all I can do; but while I have strength to run away from it I will!—I have been wrestling with it for these twenty years past; and what with laughter and good spirits have prevented its giving me a fall; but my antagonist presses me closer than ever, and I have nothing left on my side but another journey abroad!—apropos,—are you for a scheme of that sort?—If not—perhaps you will accompany me as far as Dover, that we may laugh together upon the beach, to put Neptune in good humour, before I embark.—God bless you—

Adieu,

LAWRENCE STERNE.’

The familiar letters of a person to his friends, afford perhaps the most indubitable evidence of the qualities both of the heart and understanding; and if by this standard we judge of Mr. Sterne, we shall find in him not only the man of genius, but the lover of virtue, and the ardent assertor of the tender and benevolent affections.

FOREIGN ARTICLES.

XII. *Essai sur les Jardins.* Par M. Watelet, de l’Académie Française &c. 8vo. Paris. (Concluded, from vol. xxxix. p. 421.)

THE pleasing description of Mr. Watelet’s villa appears to be addressed to an absent friend.

‘ If friendship delights in details, and if imagination, by realising in your mind that which has a right to your heart, has transported you to this place, where we wish to possess you; I may venture to lead you through some of those recesses where we converse with our hamadryads.

‘ Here an old willow presents itself in the midst of a shaded path, the windings of which, almost on a level with the surface of the water, follow the shadowy windings of the canal. This tree appears to have seen more than one succession of the inhabitants of these banks.

‘ Its knotty trunk is still crowned with leaves and branches; at the height naturally obvious to the sight, a kind of a mouth reminds us of the oracles of old, that formerly spoke, no doubt to
give

give advice to mankind, of which they stand so much in need. At present, indeed, they speak no more; but at this place they still write; and here the hamadryad wants to persuade those who pass by her retreat:

“Vivez pour peu d'amis; occupez peu d'espace;
Faites du bien surtout; formez peu de projets.
Vos jours seront heureux; &, si ce bonheur passe,
Il ne vous laissera ni remords, ni regrets.”

At a small distance from the old willow you meet with a kind of a cabin, jutting over the stream of water: it rests on a tree planted underneath, whose branches are disposed in a circle, and formed into a convenient seat. Here you are surrounded with the tops that crown the tree, against which you may lean on every side, there being just room enough left free to enter and seat yourself. Nothing is more suitable to meditation than this solitary seat, where the sight, veiled as it were, yet pierces between the leaves; where you perceive the motion of the water, and hear enough of its murmurs to be lulled into reveries. On both sides of the seat the branches seem to approach, that you may read what is written on their bark. One, unacquainted with the situation of him whom it speaks to, expresses itself thus:

“De ce riant séjour, de ce paisible ombrage
Eprouvez les charmes secrets;
Infortunés, retrouvez y la paix;
Heureux! soyez le davantage.”

Another assumes yet a more direct tune:

“Consacrer dans l'obscurité
Ses loisirs à l'étude, à l'amitié sa vie;
Voilà les jours dignes d'envie.
Etre chéri, vaut mieux qu'être vanté.”

If musing on this maxim, of which the heart is a better judge than the mind, you proceed on the path in which you are engaged, you will soon perceive one of the bridges, of which I told you.

Twelve small boats support at a few inches above the surface of the water, a flooring, one hundred feet long, and broad enough to admit two persons abreast. Flower-chests are, at intervals, placed on both sides. The interstices are fenced with rails in lozenges, at once permitting a sight of the water, and securing the beholder. The bridge, being white painted, and enamelled with flowers, invites you to descend. The aspects are here varied at every step; and towards the centre, the space is enlarged and furnished with seats. Here you stop to enjoy the rural picture presenting itself on every side. Here you breathe the perfumes of flowers, with the freshness of the water which you see just flowing by under the flooring on which you are seated. Here your friends pass some delightful evenings in talking over their employments, tastes, and travels; and one of them has here inscribed the following verses:

“Des jours heureux voici l'image.
Les Dieux sur nous versent-ils leurs faveurs?
Ils offrent sur nôtre passage
Quelques aspects riants, du repos, & des fleurs.”

But let us return, and proceed to the extremity of the largest island, some parts of which we have already visited. After traversing a grove of willows, we arrive through winding and shadowy vaults at

at the place where the river forms two channels, that surround this place, before they join again in the bed of the river.

At this point you behold a rude aspect; a desert island rising at a small distance, and terminating the view; a broken dyke gives motion to the water, by opposing the stream that struggles to destroy it; and when the river is highest, it forms here a fall, suitable to the solitude of the place. The neighbouring island is not clothed with trees to intercept the sight, which extends beyond it, and is fixed on buildings that are a part of a small town at a little distance. Amidst these buildings there is one which attracts our regard by over-topping the rest: it is an object in itself not very interesting; but it was inhabited by Eloïsa; and, at this name, who would not stop to contemplate it! Who would not, for an instant, speak to that delicate and too unfortunate lover!—After her fatal adventure, she retired to a convent, under the direction of the learned, restless, over-bearing, and jealous Abelard; and it is that very same convent you are beholding.

If at that relation some young persons should happen to be present, you may conceive that they will feel their hearts throbbing with some extraordinary emotions; their looks become unsettled and perplexed; they avert their eyes, and then light on these words, which, did the climate allow it, would no doubt be inscribed on a myrtle:

“ Ces toits élevés dans les airs

Convent l'asyle où vecut Heloise.

Cœurs tendres, soupirez, et retenez mes vers.

Elle honora l'amour, l'amour l'immortalise.”

To leave this pleasing situation, you may chuse between several paths, leading out of the willow grove, and towards the great bed of the river. Here the views are too open for meditation and poetry.

The mind that extends herself with the views, enjoys, indeed, but in a vague manner, beauties by which she is too far led astray from herself. In order to be inspired, she must be more closely surrounded, and less distracted; she must, in a pleasing reverie, feel sensations for which she may with pleasure account to herself. I will therefore with quicker steps lead you over a terrace of several hundred fathoms in length, that trends along the contours of the island on the side of the navigable channel. This magnificent scene is enlivened by the barges incessantly arriving from the maritime provinces: but it inspires only admiration; we therefore are willing to leave it, and to return once more to the interior channels and walks traversed by a wooden bridge of considerable length. By the disposition of three islands, lower than the rest, this bridge is on a level with the heads of the trees, and their branches yield a shade that transforms the passage into a covered walk. Here you walk without fearing the heats of the sun, and from time to time you discover, by the help of several channels, points of view rendered exceedingly picturesque by that situation. At certain intervals this bridge becomes broader over the channels, and is furnished with seats, where one may rest, and enjoy the freshness of the air, and the pleasing views which surround us.

From hence we discover more distinctly those delightful sinuities formed by rivers in their free and natural course; and those faithful and attractive representations, produced by the reflected picture of the objects in the water.

It was but natural to speak an instant of these fine effects to those who may delight in them:

“ Ici

*" Ici l'onde avec liberté
Serpente et réfléchit l'onde qui l'environne:
De sa franchise elle tient sa beauté;
Son crystal plaît & ne flatte personne."*

A mill presents itself at one of the extremities of this bridge. This object cannot fail of attracting those who have seldom beheld this kind of machinery so near. As you approach, you come in sight of the wheel; the noise it makes, its measured strokes, and its equal and successive movement, invite you to some instants of reverie. With an interested attention you consider its shovels successively rising from the stream, insensibly ascending the highest degree of their orbit, and then redescending and replunged again. This object, no doubt, is apt to inspire reflections; but such whose shadowings would be rather too gloomy, would less suit the colour of the tableau than the following one:

*" Ah! connoissez le prix du temps,
Tandis que l'onde s'écoule,
Que la roue obéit à ses prompts mouvemens;
De vos beaux jours le fuseau roule:
Jouissez, jouissez, ne perdez pas d'instans."*

You would also be tempted to descend into some small low islands, by which several parts of the bridge are supported; and to which you are led by stairs. You will meet there with shades, seats, and pleasing walks; but they are sometimes covered by the river. The ancient poplars, by which they are shaded, bear on their bark the traces of several inundations, by which, however, their growth has not been prevented. Yet one of them, more sensible than the others to these accidents, expresses itself thus:

*" Dans ces climats plus d'un orage
A troublé le ciel et les cœurs.
L'onde, franchissant son rivage,
A submergé nos vergers et nos fleurs.
Dieux bienfaisans, réparez ces malheurs!
Et que les habitants d'un modeste bocage
Par vos faveurs trouvent sous nos rameaux
Quelqu'abris pour un doux repos.
A qui tient peu de place, il faut si peu d'ombrage!"*

This specimen will sufficiently prove the merit of an essay in which the most useful instructions are blended with entertainment, and the reveries of a refined fancy happily directed to the improvement of the head and heart.

XIII. *Théorie des Sentimens agréables, où, après avoir indiqué les Règles que la Nature suit dans la Distribution du plaisir, on établit les Principes de la Théologie Naturelle et ceux de la Philosophie Morale. Cinquième Edition, augmentée de l'Eloge historique de l'Auteur, de deux Discours qu'il a prononcés à Reims, et de l'Explication qu'il a donnée d'un Monument antique découvert dans la même Ville. 8vo. Paris.*

M. de Pouilly was born at Rheims in 1691. He began his studies in his native place, and then removed to Paris, where he applied himself to divinity, philosophy, mathematics, philology, history, and the belles lettres, with great attention and success. He was one of the first students and supporters of Newtonianism in France; and afterwards visited England, where he was honoured with the esteem and friendship of sir Isaac Newton and the late lord Bolingbroke.

After

After his return to France he settled at Rheims, and was by his fellow-citizens raised to the chief magistracy, of which he acquitted himself with a very active and truly patriotic zeal, to which that city is indebted for its delightful walks, for the establishment of public schools of mathematics, and the arts of design; for several other improvements, and especially for the introduction of the wholesome waters of the neighbouring river la Vesse, by which the causes of many diseases, arising from unwholesome waters, were removed. He died in 1750, and his fellow-citizens unanimously resolved upon perpetuating the memory of his excellent character and of their gratitude for his services, by a public inscription.

A yet more extensive and perhaps a more lasting memorial of his merits and virtues will be found in his *Théorie des Sentimens agréables*; a work originally addressed in form of a letter to lord Bolingbroke, first published without the author's consent, and afterwards greatly improved in several subsequent editions. In this work M. de Pouilly investigates the sources, the reports, and the measure of our tastes, our pleasures, and our duties.

He begins with observing, that, though the art of rendering ourselves happy, is the most interesting and general of our pursuits, there is no study, whose fundamental principle has given rise to so many different opinions. In order to trace happiness to its genuine source, he therefore examines the laws of sensation; and proves that a due and moderate exertion of our corporeal, intellectual, and mental faculties, is always naturally attended with real and permanent pleasure and happiness, not only for individuals, but for societies and nations; not only for the transient stage of our present existence, but by the perspective into an eternal duration; that, as every thinking substance must, by its own internal sentiment, be convinced of her indivisibility, and consequently of her immortality; the perspective into future felicity must always constitute the most interesting part of our present happiness, whose real sources are manners, moderation, and virtue.

The Theory of agreeable Sensations is succeeded by two discourses delivered in two public meetings of the corporation of Rheims. In the first he communicates and explains his plan for establishing public lectures on mathematics and the arts of design, without laying any additional tax on the citizens. The second contains an eloquent eulogium on the celebrated and public spirited abbé Godinot, who had spent a long, active, and parsimonious life in raising an immense fortune which he entirely consecrated to useful public establishments.

The volume concludes with a learned dissertation on an ancient monument discovered at Rheims in 1738; and illustrated by a variety of judicious remarks.

To this concise account of the work we will subjoin the character of its author as delineated by the count de Tresan:

“ Sublime et toujours agréable,
Profond, tendre, élégant, plus citoyen qu'auteur,
Pouilly, pour nous tracer la route du bonheur,
Pour peindre la vertu, pour nous la rendre aimable,
Consulta la nature, et nous peignit son coeur.

XIV. *Obras Sueltas de D. Juan de Yriarte, publicadas en Obsequio de Literatura a Expensas de varios Caballeros amantes del ingenio y del merito. Con las licencias necesarias. En Madrid, en la imprenta de D. Francisco Manuel de Mena. 2 vols. 4to.—Select Works by Don Juan de Yriarte, published for the Benefit of Literature, at the Expence of several Noblemen, Lovers of Genius and Merit.*

DOM Juan de Yriarte was born in the island of Teneriffe, in 1702, and, at the age of eleven years, was sent by his father to France, where he studied at Rouen and Paris for many years, till he was recalled, by the way of London, to the Canary Islands, in order to be sent into Spain, where he intended him for the profession of the law. His father died before his arrival; in pursuance of his design, however, Don Juan arrived at Madrid in 1724, where he was admitted into the royal library; patronized by many noblemen of the first rank; in 1729 appointed clerk, and, in 1732, keeper of the royal library, together with Paul Lucas commissioned to the examination of the royal collection of medals and antiquities, and for fifteen years entrusted with the augmentation of the library, which he increased with 2000 MSS. and more than 10,000 printed volumes; and at length appointed to the place of interpreter in the first secretaryship of state and of dispatches, and chosen a fellow of the Royal Academy.

That in his several employments he has acquitted himself with great application and industry, appears from the following catalogue of his works, viz. *Regiæ Bibliothecæ Matritensis Codices Græci MSS. Joan Yriarte ejusdem Custos excussit, recensuit, Notis, Indicibus, Anecdotis pluribus evulgatis illustravit, Opus Regiæ Auspiciis & sumptibus in Lucem editum. Vol. I. folio, published in 1769;—vol. II. of the same work, in MS. directed to be published by the king—Regiæ Mat. Bibl. Geographica et Chronologica, an. 1729; and R. M. Bibl. Mathematica, 1730—his corrections and improvements of Don Antonio's Bibliotheca Hispana, and Don Miguel Casiri's Bibliotheca Arabico-Hispana-Escorial—Palæographia Græca, in 4to, a MS.—his Collection of Spanish Treaties of Peace—nearly 600 Articles intended for a Castilian Dictionary—a Treatise on the Orthography, and Grammar of the Castilian Idiom—his immense Collections of Materials for a General Alphabetical Library (in many folios) of all the Authors who have treated of the Geography, History, Politics, Literature, Biography, Trade, &c. of Spain—and for a History of the Canary Islands, which was to consist of six quarto volumes, at least—and a great number of articles inserted in the *Diario de los Literatos*, a critical journal.*

The first volume of his detached works contains his sacred and prophane Latin epigrams, and epigrams translated by him—several Latin poems on sacred and prophane subjects—and some Latin inscriptions.

The second volume consists of his Latin translations of a number of Castilian Proverbs, in alphabetical Order; of some Oratorical and Critical Discourses; and of some of his Articles that had formerly been inserted in the Critical Journal.

Our readers will perhaps be curious to see some of his smaller performances by way of specimen of his taste and merit. Take then some of the best of his Epigrams:

• Ter duo sunt, reliquas queis præstat Iberia terras:
Taurus, Ovis, Sonipes, Bacchus, Oliva, Ceres.

• On S N U F F.

• Ortu pulvis homo est; erit idem funere pulvis;
Interea pasci pulvere gaudet homo.

• On LUD. VIVES, a Native of Valentia.

• Cur tibi judicii pars nulla, Valentia, restat?
Hoc moriens Vives abstulit omne tuus.

• Nullibi stat Gallus: totidem percurrere gaudet
Quot peragrat morbus Gallicus ipse plagas.

• Romulæ auctores quondam lupa nutriit urbis;
Hinc, puto, Romuleâ sunt tot in urbe lupæ.

As proverbs are justly considered as tests and samples of national wisdom and taste, we shall here select some of the most striking sayings, with Dom Yriarte's Latin translations:

• A caballo nuevo, caballero viejo.

• Tironem veteranus equum moderetur equiso.

• Agua pasada no muele molino.

• Præteritis fruges non mola frangit aquis.

• Cabellos y cantar non es buen axuar.

• Non coma, non cantus bona dos censenda puellæ.

• En el andar y en el beber se conosce la muger.

• Potus & incessus qualis sit femina produnt.

• Gran victoria, la que sin sangre si toma.

• Maxima quæ nullo victoria sanguine constat.

• Ir à la guerra, ni casar, non se ha de aconsejar.

• Nulli militiam, nulli connubia, suade.

• Ni buen fraile por amigo, ni malo por enemigo.

• Parce bonum monacum tibi velle adjungere amicum:

Hostis habere loco parce perinde malum.

• Quando dios quiere, en fereno llueve.

• Cum Deus ipse jubet, coelo pluit unda sereno.

An unwearied and inexhaustible industry appears to have been the principal merit of this voluminous writer.

FOREIGN LITERARY INTELLIGENCE.

25. *Théorie complete de la Construction et de la Manœuvre des Vaisseaux, mise à la portée de ceux qui s'appliquent à la Navigation.* Par M. Leonard Euler (with 10 plates) 8vo. Peterbourg.

THE theory of navigation had been fully discussed by Mr. Euler in two volumes in quarto, published in 1749. The present abstract is designed as an easy introduction into the larger work, and consists of three parts. In the first, the author considers vessels in their equilibrium; the second, contains disquisitions on the resistance of vessels, and the action of the rudder; the third treats of masts and manœuvres. The action of oars on the movement of vessels is considered in an appendix.

So very useful and interesting has this work been thought in France, that Lewis XVI. has ordered a gratification of two thousand ecus to be paid to its illustrious author.

16. *Efemeridi astronomiche per l'anno 1775. Calcolate per Meridiano di Milano, dall' Ab. Angelo de Cesaris. Con Aggiunta di altri Opuscoli.* 8vo. in Milano.

The memoirs contained in this small volume are partly written in French, and partly in Italian. The first, in French, by M. la Grange, treats of the opposition of Saturn in 1773, and the inferences to be deduced from it; the second, in Italian, by M. Reggio, considers the appearances of the ring of Saturn in 1773 and 1774; the third, gives some experiments on the variations of a wooden parallatic machine. The whole performance does credit to the learned astronomers employed on the observatory at Milan.

17. *Théorie du Paradoxe.* 12mo. Amsterdam.

Directed against a writer famous for his paradoxes, and replete with humour and good sense.

18. *Eloge de M. Gouz de Gerland, ancien Grand Bailli du Dijonnois &c. par M. Maret, Secrétaire perpétuel de l'Académie, &c.* 4to. Dijon.

A very elegant monument erected to real merit.

19. *Eloge de Charles Quint, Empereur, traduit du Poëme Latin de Jacques Masenius, par Don André Joseph Ansart.* 8vo. Paris.

Masenius' poem appears to be an uninteresting and indifferent performance, hardly worth being translated, or printed by Barbou.

20. *Del Origine e delle Regole della Musica, &c. dall' Abbate Eximenon.* 4to. in Roma.

This work is said to have given rise to many disputes in Italy: It consists of two parts, of which the first treats of the principles of music; and the second, of their application, and the history of the music of various nations.

21. *Exposition raisonnée des différentes Méthodes d'administrer le Mercure dans les Maladies Vénériennes. Par M. de Horne, ancien Médecin des Camps & Armes, &c.* 8vo. Paris.

The valuable result of continued attention and long experience.

22. *Traité Théorique & Pratique des Maladies inflammatoires, par M. Joseph François Carrere, Conseiller Médecin Ordinaire du Roi, &c.* Paris.

In the first part of this work, Dr. Carrere treats of inflammatory diseases in general; in the second, of external; and in the third, of internal inflammations. It appears to be a perspicuous and useful performance.

23. *Abrahami Perrenot, Jurisconsulti, Fasciculus primus Dissertationum. Quarum prior est de prohibenda in Urbe & Templis Sepultura; altera de Patria Potestate apud Romanos, Legibus non soluta. Accedunt selecta Dissertationis Hoffmannianæ de Cæmeteriis ex Urbibus tollendis.* 8vo. Groningæ.

The first of these Dissertations is another public protest against burials in towns and churches, and cannot be considered as unnecessary, while that pernicious and fatal nuisance is not yet removed. The second refutes an ancient and almost general prejudice concerning the absolute and despotic power of fathers over the life and death of their children, among the ancient Romans.

MONTHLY CATALOGUE.

HISTORICAL.

24. *The Complete English Peerage : or, a Genealogical and Historical Account of the Peers and Peereses of this Realm. To the Year 1775, inclusive. Containing, a particular and impartial Relation of the most memorable Transactions, as well of the Dead as the Living, of those who have distinguished themselves either by their noble or ignoble Deeds; without exaggerating their Virtue, or palliating their Infamy. The 2d Edition, with Additions. By the rev. Frederic Barlow, M. A. Vicar of Burton, and Author of the Complete English Dictionary. 2 Vols. 8vo. 12s. sewed. Bladon.*

THE number of Peerages which have already been published, seem at first sight to preclude the necessity of any more; but when we consider, that the method of treating this subject has not been so happily calculated for general entertainment as it would admit of; and that its connection with the history of the kingdom, requires an unbiassed judgment, and impartial adherence to truth in delineating those characters that have been the chief actors in the most remarkable transactions of the state; these, among other considerations, seem to have induced the author to undertake the arduous task.— But let him speak for himself: in an advertisement prefixed to the work, he says, ‘ Those who have trod in this walk before us, seem to have contracted their plan too much: instead of being faithful historians, they have been little more than mere panegyrists, who thought it their duty to varnish the characters of the living with adulation, and set those of the dead in a light contrary to the whole current of history. Having undertaken to give an account of a noble family, they imagined it was necessary to enoble all the descendants, by attributing virtues to them, which they never exercised; and by burying those vices in oblivion, which even the advantage of high birth could not hide from the knowledge or detestation of their cotemporaries. These writers, who have, like unfaithful painters, given beauty to their objects which they never possessed, have made a work of this kind, in a manner both new and necessary. As unbiassed authors, we shall not be afraid to pull aside the ermine, to shew the corruption that lies hidden behind, and our reverence for truth will embolden us to disclose the weakness of the head, even when encircled by the diadem.’

Of this task our author has faithfully acquitted himself. The foibles and vices of many characters are depicted with that impartiality which distinguishes the historian from the parasite.

For the convenience of the mere English reader, the author has given a translation and explanation of the mottos affixed to the armorial bearings of the nobility, which is certainly a very useful improvement.

A portrait of the king in his parliamentary robes is prefixed, and is a very striking likeness. There are also good engravings of the premiers, in their robes; with all the arms, supporters, and mottos, neatly and correctly executed.

The moderate price of this work is likewise a circumstance, which contributes to recommend it to the public.

P O E T R Y.

25. *Poems. By Mrs. Robinson. Small 8vo. 3s. 6d. sewed. Parker.*

These poems are distinguished by elegant simplicity, unaffected ease, and harmonious versification. We have only to remark, that in two or three instances, the ingenious lady has been inattentive to the rhyme.

26. *Poems, consisting of Indian Odes and Miscellaneous Pieces. By William Bagshaw Stevens. 4to. 5s. sewed. Bew.*

This miscellany in general affords that agreeable entertainment which usually results from the display of rural imagery and animated characters. The structure of the Odes, however, is not uniformly harmonious; and though we often find ourselves pleased with the melody of the cadence, we sometimes meet with lines which offend the ear, even amidst the diversity of the measure that is used. Let it be acknowledged at the same time, that the author discovers a lively imagination, and no inconsiderable talent for lyric verse.

27. *The Praises of Poetry. A Poem. By Capel Lofft. Small 8vo. 2s. Owen.*

When poetry becomes its own panegyrist we may expect that all its merits will be blazoned at least in a style sufficiently favourable and copious, if not with skill and energy. The author accordingly has had recourse to a great variety of considerations, for completing this eulogium. The irregularity of the measure in which he writes conduces to enliven the poem; and he sometimes breaks forth in a Pindaric boldness of thought, that is worthy of the enthusiasm of his subject.

28. *Address to the Genius of Britain. By the rev. Thomas Penrose. 4to. 1s. Crowder.*

The object of this Address is a reconciliation with America, which Mr. Penrose recommends in a warm and sympathetic manner, not dictated by the spirit of party, but by a benevolent regard for the public happiness. As political addresses from Parnassus, however, speak rather to the imagination than understanding, we hope the Muses will not be displeased should their conciliatory application prove ineffectual. Peace and tranquillity, we know, are ever the most agreeable to the Aonian Sisters, and it is only in such a state that their empire can possibly flourish; but with respect to the greater part of their votaries, among whom the author of this poem deserves to be ranked, it is to be presumed that a sprig of the bays may compensate for the want of the olive.

29. *The Consultation. A Mock Heroic, in four Cantos.* By James Thistlethwaite. 8vo. 1s. 6d.

Of the persons who are introduced as members of this fictitious Consultation, or of the transaction to which it relates, we cannot pretend to determine. These circumstances however are probably known in the neighbourhood of Glastonbury from which place the hero of the poem is denominated. Our inacquaintance with the characters renders it improper for us to give any opinion of the justness with which they are represented; but we have seen few productions of the kind in which the description is more animated, or the satire more poignant.

30. *The Beauties of Homer selected from the Iliad.* By William Holwell, B. D. F. A. S. 8vo. 4s. Rivington.

This publication is chiefly, if not wholly, designed for those, who are already well acquainted with the Iliad, and would be glad to refresh their memories with the most remarkable passages, and the principal beauties in that poem. The editor apprehends, that the admirers of Homer may be tempted to recur more frequently to the perusal of their favourite passages, when they have them, in this manner, collected out of the body of the poem, included in a small volume, and presented at once to their view, by the help of some short introductory remarks, and a copious index.

In order to recal to the reader's mind the several intermediate connecting parts, and to preserve as much as possible the relative beauties of these extracts, the editor has copied the general argument of each book from Mr. Pope's translation.

The text is elegantly and accurately printed.

31. *The Adventures of Telemachus, written originally in French by the celebrated M. Fenelon, Archbishop of Cambray, attempted in English Blank Verse: to which is prefixed, An Essay on the Origin and Merits of Rhyme: by the rev. John Youde, M. A.* 8vo. 2s. 6d. Doddsley.

About two years since we reviewed a translation, into English rhyme, of the first book of the Adventures of Telemachus*; which was published as a specimen, the author intending to translate the whole, if the public should approve of the undertaking. We then expressed an apprehension that the high price of the work might prove unfavourable to its success; and it appears from the interruption of the design, that our opinion was not ill founded. The author of the present translation disdainfully renounces the shackles of rhyme; but he has not the better supported the majesty of the poem on that account: for in general the epic dignity is lost in the languor of prosaic flatness.

D R A M A T I C.

32. *The Widow of Wallingford; a Comedy of Two Acts.* 8vo. 1s. Bew.

Without novelty in the fable, or any originality in the characters, this Comedy affords entertainment; and though, with

* See Crit. Rev. vol. xxxvi. p. 69.

respect to incidents, its rank be not among the most ludicrous of the lesser dramatic productions, yet, in point of well directed satire, it is inferior to few of that class.

P O L I T I C A L.

33. *A Letter to Edmund Burke, Esq. Member of Parliament for the City of Bristol. In Answer to his printed Speech, said to be spoken in the House of Commons on the 22d of March, 1775. By Josiah Tucker, D. D. 8vo. 1s. Cadell.*

The reverend author of this letter, having already favoured the public with several tracts relative to the dispute with America, may be supposed to have considered the subject with great attention, and therefore fully qualified for entering the lists in that controversy. He alledges, at setting out, that the gentleman with whom he is engaged, excels perhaps the most of any man living, in the art of ambiguous expressions, or in giving one sense to his readers, and reserving another to himself, if called upon to defend what he had said; and he admits Mr. Burke's capacity of expressing himself with accuracy and precision, where the use of these might not prove repugnant to the object he had in view. The chief points on which Dr. Tucker attacks the author of the Speech are, the character of the Americans, and the importance of the British trade with the northern parts of that continent. The doctor appears to be sufficiently well acquainted with facts; and he maintains his opposition rather with argument than sarcasm.

34. *An Account of the Proceedings of the British, and other Protestant Inhabitants, of the Province of Quebec, in North America, in order to obtain an House of Assembly in that Province. 8vo. 3s. in boards. White.*

A collection of letters, memorials, and petitions, relative to the establishment of a legislative council in the province of Quebec; with a copy of the act of parliament passed in June 1774, for making more effectual provision for the government of that province; an act which is said to be extremely disagreeable to the Protestant inhabitants.

C O N T R O V E R S I A L.

35. *A Vindication of the Worship of the Son and the Holy Ghost against the Exceptions of Mr. Theophilus Lindsey from Scripture and Antiquity, Being a Supplement to a Treatise formerly published and entitled a Vindication of the Doctrine of the Trinity. By Thomas Randolph, D. D. 8vo. 2s. Rivington.*

This learned writer produces from the Old and New Testament a great number of texts, which prove, he thinks, that there is a plurality of persons in the Godhead; that Our Saviour was really God; and that worship is due to him as such. He then proceeds to shew, that the belief and practice of the church, in the first ages of Christianity, were agreeable to these principles, in opposition to Mr. Lindsey, who asserts, that Christians for upwards of 300 years were generally unitarians.

But in answer to this reasoning, it may be alledged, that many of the proofs, which are here deduced from the Old and New Testament, are fallacious; that those expressions of subjection and worship, which are applied to Christ in the Scriptures, are grounded, not upon original underived essence and dignity, but upon the honour, which was conferred on him by the free donation and appointment of the Father, as the apostle intimates, Phil. ii. 8—11; and that the Christian writers, called the fathers, are notoriously inconsistent in their expressions, relative to the person and character of our Saviour.

36. *A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, May 14, 1775. By George Horne, D. D.* 8vo. 6d. Rivington.

The text is this passage in St. Paul's Epistle to the Romans: *Whoever shall call upon the Name of the Lord shall be saved*, ch. x.

13. From hence the author proceeds to establish this position: 'that Christ is the object of religious adoration, and therefore very God.'

This doctrine, we apprehend, is not strictly deducible from the text, *πας ὃς ἐν ἐπικαλεσηται τὸ ὄνομα Κυρίου, σωθήσεται*. To call upon Christ may signify no more than to acknowledge Christ as the Messiah, to be baptized in his name, or to make an open profession of Christianity. See Acts ix. 14, 21. xv. 27, &c. This is the sense adopted by Locke, Clarke, Sykes, Pyle, and others. And that no conclusion in favour of our author's opinion can be drawn from the word *ἐπικαλεσηται* is evident from the use of the same word, Acts xxv. ii, *Καίσαρα ἐπικαλεμαί*: *I appeal unto Cæsar*. *Σωζομαι* is used with great latitude by the sacred writers, and therefore cannot in the least determine the signification of *ἐπικαλεσηται* in the text.

The author, however, does not rest the matter in debate upon this passage, but produces several other arguments and testimonies from the scriptures, the apostolical fathers, and some heathen writers: the first of which is Pliny, who says, "*Carmen Christo, quasi Deo, dicere secum invicem* *." But this, and the like testimonies, are more specious than solid.

D I V I N I T Y.

37. *A Sixth and Seventh Letters to them that seek Peace with God.* By Thomas Bentley. 8vo. 6d. Lewis.

These Letters contain practical observations on several texts of scripture. The author may be a pious man; but he is no scholar.

M E D I C A L.

38. *Enquiry into the Propriety of Blood-letting in Consumptions.* By Samuel Farr, M. D. 8vo. 1s. 6d. Johnson.

The author introduces this Enquiry with some just observations respecting the duty of physicians, in carefully examining every method of cure by their own experience and judgment,

* Plin. l. x. ep. 97.

and never implicitly relying on prescriptive authority. He reckons the practice of frequently bleeding in consumptions, as one of those rules which have improperly received the sanction of universal approbation; and he endeavours to shew the bad consequences arising from it, by taking a view of the intention of this evacuation, and of the nature of the disease that is supposed to require it. The doctor's arguments on the subject are plausible, that we are sorry to find, it is upon the case of one person only but the prohibition of blood-letting is founded. His declared opinion, however, though not sufficiently supported, may at least be considered as a caveat against the universal and indiscriminate use of phlebotomy in consumptive patients.

39. *An Apology to the Public for commencing the Practice of Physic; particularly in Gouty, Rheumatic, and Hysterical Cases.* By D. Smith, M. D. 8vo. 6d. Carnan and Newbery.

The author of this pamphlet was one of the many respondents to Dr. Cadogan's Treatise on the Gout; and he offers the present Apology in consequence of his not fulfilling a declaration he had made on that occasion, and which was to the following effect; namely, that if he could establish the efficacy of his method of cure in the gout, he intended to give it to the public, for the benefit of his fellow-sufferers. He has, it seems, been induced to alter this resolution by the persuasion of his friends, who urged to him the duty which he owed to his family, of deriving domestic advantage from the success of his medicines.

NATURAL HISTORY.

40. *A Description of the Mangostan and the Bread-fruit.* By John Ellis, Esq. To which are added Directions to Voyagers for bringing over these and other Vegetable Productions. With Figures. 4to. 3s. 6d. sewed. Dilly.

The design of this treatise is to excite the attention of the public towards introducing to our West India islands two species of trees, which are natives of the East Indies, and would prove highly useful to the inhabitants. The first of these, the mangostan, is said to produce the best and most wholesome fruit of any that grows in India. Its flesh is juicy, white, almost transparent, and of as delicate and agreeable a flavour as the richest grapes; the taste and smell being so grateful, that it is scarce possible to be cloyed with eating it. We are also told, that it is very serviceable in some diseases. The bread-fruit is used as an article of diet, and is said to be extremely nutritive. Besides an accurate verbal description of these two plants, they are here delineated in beautiful copper-plates; and Mr. Ellis has likewise added engravings of boxes, contrived for the purpose of transporting them from the East to the West Indies.

MISCELLANEOUS.

41. *The Excise Laws abridged, and digested under their proper Heads, in alphabetical Order.* By J. Symons. The 2d Edit. greatly enlarged and improved. 8vo. 4s. 6d. Nourse.

The first edition of this work was published in 1770, under the title of, 'An Index to the Excise Laws; or an Abridgement

ment of all the Statutes now in Force relating to the Excise ;* of which we gave an account in a former volume *.

In the present edition the plan has been so much altered, and the improvements are so considerable, that it has the appearance of a new work ; the author having retained little more than the titles. These are the only parts that have not undergone a total alteration ; some few indeed are altered, and two or three others added, particularly *Licences for selling Wine, and Salvage of Ships and Shipwrecked Goods*.

* The former of which, says the author, does not properly belong to this work ; but, from its relation to the same persons as some of the other titles, I thought it would not be unacceptably inserted. For the same reason the laws under the title next but one preceding this, viz. *Licences for selling Ale*, were inserted in the former edition, and are continued in this.

* The laws under the title *Salvage of Ships and Shipwrecked Goods* having some relation to the officers of excise, I was glad to embrace the opportunity of inserting them in this work ; as it will make them known not only to the officers, but to others who may be of some assistance in putting them into execution. That barbarous practice of plundering ships in distress, which casts such a disgrace upon our country, and is the cause of so much uneasiness to every feeling heart, the legislature hath no less wisely than humanely endeavoured to put a stop to ; but its endeavours have been ineffectual, because its provisions have been so little known amongst those who are to put them into execution ; for though one of the acts (12 A.) is directed to be read four times a year in every church or chapel in sea-port towns and upon the coasts, it has been observed in many parts of the country upon the sea-coasts, that these laws are hardly known. Justices of the peace, and perhaps officers of the customs, may be acquainted with them ; but these, being often too far from the inhospitable shore, cannot be of that immediate assistance which the officers of excise, the peace-officers, and the neighbourhood in general, who are upon the spot, might, if they knew the powers that are given them for that purpose.

* The additional laws that have been made since the last edition, to the beginning of 15 G. III. are all inserted in this edition. The other additions, and the alterations that are made in the disposition of the work, are too numerous to be here taken notice of. One alteration, indeed, which runs through the whole, it may be proper to point out, and that is, that the provisions of all the laws under each title previous to 24 G. II. for the recovering, mitigating, and distributing of penalties and forfeitures, are collected together at the end of the several titles : after which follows a note of reference to a general clause of 24 G. II. under the title *Prosecutions* ; and then the provisions of subsequent statutes for recovering, &c. the penalties and forfeitures thereof.—

* See Crit. Rev. vol. xxxi. p. 241.

—‘ In the execution of this work, though I have had great regard to the proper arrangement of it, I have had more to its accuracy. I have taken nothing upon trust: but carefully extracted the whole from the statutes; which I have so attentively revised again and again, that I think I may venture to say that no material part of any law is omitted, nor any erroneously extracted: but I will act a more prudent part, and bespeak the candour of the reader, lest any omission or error should have escaped my observation.’

This work appears to have been executed with great attention to the subject; and cannot fail of being very useful to the officers of the revenue; to all persons engaged in trades immediately under the controul of the laws of excise, and the inspection of its officers; and even to magistrates who are appointed by the several statutes to hear and determine upon informations, appeals, &c. relating to that branch of the revenue.

42. *A Letter from Sir Robert Rich, Bart. to the Right Hon. Lord Viscount Barrington, his Majesty's Secretary at War.* 4to. 2s. 6d. Mitchell.

This Letter relates to a dispute about the payment of the cloathing, accoutrements, &c. of the fourth regiment of dragoons, formerly commanded by the late field-marshal sir Robert Rich, and now by general Conway. The ground upon which the present sir Robert Rich, son of the field marshal, appeals to the public is, that the executors of his father, through the means of lord Barrington, have been unjustly deprived of the benefit of an assignment, made by the field-marshal respecting the cloathing, &c. of the regiment, in direct violation of the Mutiny Act of the year 1773. To understand aright the nature of this transaction, it is necessary that the reader should be acquainted with the import of *off-reckonings, assignment for cloaths, &c.* terms that are familiar to the gentlemen of the army, but for the explanation of which, to others, we must refer to the Letter, where they are clearly and accurately elucidated. Besides the exertion of power above mentioned, which sir Robert Rich affirms to be illegal and arbitrary, the secretary at war is further charged with having brought him (sir Robert Rich) under the unmerited displeasure of his sovereign; with having procured his dismissal from the government of Londonderry and Culmore Fort; and with the unprecedented attempt to degrade him from the rank of a lieutenant-general, by a mere war-office letter, without any previous trial by a general court martial; and all this under pretence of disobedience to a command, which, if warranted by the prerogative of the crown, would necessarily subject private property to the dictates of the royal will. Sir Robert arraigns, in strong and severe terms, the whole proceedings relative to the transaction which is the subject of the Letter; and reprehends the conduct of lord Barrington in particular, with no small poignancy of sarcasm. The affair is undoubtedly of great moment to the officers of the army in general, as well as to the author of the Letter; and it is therefore to be wished, for the honour of government, that sir Ro-

bert Rich, if really injured, will meet with that redress which he has a right to expect from the justice of his sovereign, and the equity and laws of his country.

43. *Man's capricious, petulant, and tyrannical Conduct towards the irrational and inanimate part of the Creation, inquired into and explained. Being the Conclusion of what the Author of an Essay on the Depravity and Corruption of Human Nature, in Opposition to several late Writers, had to offer on that Subject.* By Thomas O'Brien Mac Mahon. Small 8vo. 2s. sewed. Riley.

In this tract the author endeavours to prove, that man is incessantly contending for empire over all things in the irrational and inanimate creation; that his pride and vanity are flattered and encreased by every act of authority, which he exercises over them; that ladies are fond of lap-dogs, squirrels, parrots, &c. first, because they are pleased with their servility and adulation; secondly, because they can exercise an unbounded authority over them with impunity; and lastly, because their lascivious imaginations are stimulated and delighted by their dalliance and familiarities with them; that children love to teaze and kill little animals, and break their play-things; because, by these means, they shew their superiority and empire over them, and oppose the will of their parents and teachers, from whose jurisdiction they long to be emancipated.

In this manner the author accounts for the conduct of man towards all the animate and inanimate beings around him. There is, we must confess, more novelty and ingenuity in this production, than in the author's former Essay *. Yet surely human actions, with respect to inferior creatures, may be accounted for upon more honourable and benevolent principles. We can see no merit, that an author can possibly derive to himself, from thus depreciating, or rather diabolizing human nature.

44. *An Inquiry into the Origin and Limitations of the Feudal Dignities of Scotland.* By William Borthwick, Esq. 8vo. 1s. 6d. Cadell.

By an advertisement prefixed to this Inquiry, the reader is desired to consider it with impartiality, and not form any judgment on the subject, until he carefully examines those records from which the state of facts is taken. In compliance with the author's request, therefore, and having at present no opportunity of access to the public records of Scotland, we shall say nothing farther than that Mr Borthwick evinces peerages to have been enjoyed in that country at a very early period; but at what precise time is uncertain.

45. *Facts: or, A Plain and Explicit Narrative of the Case of Mrs. Rudd. Published from her own MS. and by her own Authority.* 8vo. 2s. Bell.

Considering the present situation of Mrs. Rudd, it would be improper for us to say any thing further of this narrative, than that we entertain no doubt of its being authenticated by herself.

* See Crit. Rev. vol. xxxviii. p. 347.

